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FROM

Arthur D. Hill

SELECTIONS

FROM THE

METAMORPHOSES

AND

HEROIDES

OF

OVID.

WITH NOTES, GRAMMATICAL REFERENCES,

AND

EXERCISES IN SCANNING.

NINTH EDITION.
REVISED AND CORRECTED.

By E. A. ANDREWS, LL. D.

BOSTON:
PUBLISHED BY CROCKER AND BREWSTER,
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1859.

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PREFACE.

In the series of elementary works published by the editor of the present volume, on the basis of Andrews and Stoddard's Latin Grammar, the following Selections from the poems of Ovid are intended as an Introduction to Latin Poetry.

Experienced teachers have often regretted the custom, so prevalent in the schools of this country, of passing abruptly from the easier prose writers to a work so difficult, in many respects, as the Æneid of Virgil — a work requiring, for its profitable perusal, so intimate a knowledge of the mythology and fabulous history of the Greeks, and of the peculiarities of poetic diction. In preparing this volume, the editor has endeavored to remedy, so far as was in his power, the evils arising from this custom, by furnishing a First Book in Latin Poetry more simple in its style, and accompanied with such helps as might serve to render the transition from prose to poetry more easy, and consequently more agreeable. For such a purpose, the better portions of the writings of Ovid are peculiarly well adapted, and to this use they have long been applied in the classical schools of Europe. While the versification of this author is in no ordinary degree harmonious, his language is simple, and his arrangement easy and natural. His subject, also, in the works from which the following extracts are taken, is well fitted for an introduction to the study of Latin poetry, inasmuch as the mythological fables of the Greeks are as inseparably interwoven with the Latin, as with the Grecian poetry.

The following selections from the Metamorphoses are, with some few exceptions, the same which were published in England, some years since, by the Rev. C. Bradley, and which have been heretofore republished in this country. The text is that of Burman, with occasional modifications derived principally from the Bipont edition and from that of Lemaire.

The Epistles of Dejanira and Medea were selected from the Heroides on account of their intimate connection with passages previously extracted from the Metamorphoses. They are designed as an introduction to elegiac verse, while the more copious selections from the Metamorphoses will serve the same purpose in regard to hexameter or heroic verse.

The brief Notes of this edition are intended to meet the wants of the student at that part of his Latin course, at which he may be supposed to enter with advantage upon the study of such an author.

To the Notes, Exercises in Scanning have been added, for tne purpose of aiding the student at the commencement of his studies in prosody.

ADVERTISEMENT TO THE SECOND EDITION.

The text of this edition is in general that of Dr. Loers, except where the contrary is stated in the Notes, and except also occasional slight deviations in orthography and punctuation. The Notes have been revised and considerably enlarged, and for this purpose a free use has been made of the materials found in the learned and judicious notes of Dr. Loers.

E. A. A.

New Britain, *Sept.* 12, 1851.

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OVID'S METAMORPHOSES.

BOOK I.

INTRODUCTION.

In nova fert animus mutatas dicere formas
Corpora. Dî, cœptis (nam vos mutâstis et illas)
Adspirate meis, primâque ab origine mundi
Ad mea perpetuum deducite tempora carmen.

CHAOS.

v. 5.

Ante mare et terras et, quod tegit omnia, cœlum
Unus erat toto Naturæ vultus in orbe,
Quem dixêre Chaos, rudis indigestaque moles,
Nec quicquam, nisi pondus iners, congestaque eòdem
Non bene junctarum discordia semina rerum.
Nullus adhuc mundo præbebat lumina Titan,
Nec nova crescendo reparabat cornua Phœbe,
Nec circumfuso pendebat in aëre Tellus
Ponderibus librata suis; nec brachia longo
Margine terrarum porrexerat Amphitrite;
Quàque fuit tellus, illìc et pontus et aër.

Sic erat instabilis tellus, innabilis unda,
Lucis egens aër: nulli sua forma manebat,
Obstabatque aliis aliud, quia corpore in uno
Frigida pugnabant calidis, humentia siccis,
Mollia cum duris, sine pondere habentia pondus.

CREATION.

Hanc Deus et melior litem Natura diremit:
Nam cœlo terras et terris abscidit undas,
Et liquidum spisso secrevit ab aëre cœlum.
Quæ postquam evolvit, cæcoque exemit acervo,
Dissociata locis concordi pace ligavit.
Ignea convexi vis et sine pondere cœli
Emicuit, summâque locum sibi legit in arce.
Proximus est aër illi levitate locoque;
Densior his tellus, elementaque grandia traxit,
Et pressa est gravitate sui; circumfluus humor
Ultima possedit, solidumque coërcuit orbem.
Sic ubi dispositam, quisquis fuit ille deorum,
Congeriem secuit, sectamque in membra redegit;
Principio terram, ne non æqualis ab omni
Parte foret, magni speciem glomeravit in orbis.
Tum freta diffudit, rapidisque tumescere ventis
Jussit, et ambitæ circumdare littora terræ.
Addidit et fontes et stagna immensa lacusque,
Fluminaque obliquis cinxit declivia ripis,
Quæ, diversa locis, partim sorbentur ab ipsâ,
In mare perveniunt partim, campoque recepta
Liberioris aquæ pro ripis littora pulsant.
Jussit et extendi campos, subsidere valles,
Fronde tegi silvas, lapidosos surgere montes.

Utque duæ dextrâ cœlum totidemque sinistrâ
Parte secant zonæ, quinta est ardentior illis;
Sic onus inclusum numero distinxit eodem
Cura dei, totidemque plagæ tellure premuntur:
Quarum quæ media est, non est habitabilis æstu;
Nix tegit alta duas; totidem inter utramque locavit,
Temperiemque dedit mixtâ cum frigore flammâ.
Imminet his aër, qui, quanto est pondere terræ
Pondus aquæ levius, tanto est onerosior igne.
Illic et nebulas, illic consistere nubes
Jussit, et humanas motura tonitrua mentes,
Et cum fulminibus facientes frigora ventos.
His quòque non passim mundi fabricator habendum
Aëra permisit; vix nunc obsistitur illis,
Cùm sua quisque regat diverso flamina tractu,
Quin lanient mundum: tanta est discordia fratrum!
Eurus ad Auroram Nabatæaque regna recessit
Persidaque et radiis juga subdita matutinis;
Vesper et occiduo quæ littora sole tepescunt,
Proxima sunt Zephyro; Scythiam Septemque triones
Horrifer invasit Boreas; contraria tellus
Nubibus assiduis pluvioque madescit ab Austro.
Hæc super imposuit liquidum et gravitate carentem
Æthera, nec quicquam terrenæ fæcis habentem.
Vix ita limitibus dissepserat omnia certis,
Cùm, quæ pressa diu massâ latuêre sub illâ,
Sidera cœperunt toto effervescere cœlo.
Neu regio foret ulla suis animalibus orba:
Astra tenent cœleste solum formæque deorum;
Cesserunt nitidis habitandæ piscibus undæ;
Terra feras cepit, volucres agitabilis aër.
Sanctius his animal mentisque capacius altæ

Deerat adhuc, et quod dominari in cetera posset.
Natus homo est: sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo;
Sive recens tellus seductaque nuper ab alto
Æthere cognati retinebat semina cœli,
Quam satus Iapeto mixtam fluvialibus undis
Finxit in effigiem moderantûm cuncta deorum.
Pronaque cùm spectent animalia cetera terram,
Os homini sublime dedit, cœlumque videre
Jussit, et erectos ad sidera tollere vultus.
Sic, modò quæ fuerat rudis et sine imagine, tellus
Induit ignotas hominum conversa figuras.

THE FOUR AGES OF THE WORLD.

v. 89.

Aurea prima sata est ætas, quæ, vindice nullo,
Sponte suâ, sine lege, fidem rectumque colebat.
Pœna metusque aberant; nec verba minantia fixo
Ære legebantur, nec supplex turba timebat
Judicis ora sui, sed erant sine judice tuti.
Nondum cæsa suis, peregrinum ut viseret orbem,
Montibus in liquidas pinus descenderat undas;
Nullaque mortales præter sua littora nôrant.
Nondum præcipites cingebant oppida fossæ;
Non tuba directi, non æris cornua flexi,
Non galeæ, non ensis erat. Sine militis usu
Mollia securæ peragebant otia gentes.
Ipsa quoque immunis rastroque intacta, nec ullis
Saucia vomeribus, per se dabat omnia tellus;
Contentique cibis, nullo cogente creatis,
Arbuteos fœtus montanaque fraga legebant,

Cornaque et in duris hærentia mora rubetis
Et, quæ deciderant patulâ Jovis arbore, glandes.
Ver erat æternum, placidique tepentibus auris
Mulcebant Zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat,
Nec renovatus ager gravidis canebat aristis.
Flumina jam lactis, jam flumina nectaris ibant,
Flavaque de viridi stillabant ilice mella.
Postquam, Saturno tenebrosa in Tartara misso,
Sub Jove mundus erat; subiit argentea proles,
Auro deterior, fulvo pretiosior ære.
Jupiter antiqui contraxit tempora veris,
Perque hiemes æstusque et inæquales autumnos
Et breve ver spatiis exegit quatuor annum.
Tum primùm siccis aër fervoribus ustus
Canduit, et ventis glacies adstricta pependit.
Tum primùm subiêre domos: domus antra fuerunt
Et densi frutices et vinctæ cortice virgæ.
Semina tum primùm longis Cerealia sulcis
Obruta sunt, pressique jugo gemuêre juvenci.
Tertia post illas successit aënea proles,
Sævior ingeniis et ad horrida promptior arma,
Nec scelerata tamen. De duro est ultima ferro.
Protinus irrupit venæ pejoris in ævum
Omne nefas: fugêre pudor verumque fidesque;
In quorum subiêre locum fraudesque dolique
Insidiæque et vis et amor sceleratus habendi.
Vela dabat ventis, nec adhuc bene noverat illos
Navita; quæque diu steterant in montibus altis,
Fluctibus ignotis insultavêre carinæ:
Communemque priùs, ceu lumina solis et auræ,
Cautus humum longo signavit limite mensor.

Nec tantùm segetes alimentaque debita dives
Poscebatur humus; sed itum est in viscera terræ,
Quasque recondiderat, Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malorum.
Jamque nocens ferrum, ferroque nocentius aurum
Prodierat; prodit bellum, quod pugnat utroque,
Sanguineâque manu crepitantia concutit arma.
Vivitur ex rapto. Non hospes ab hospite tutus,
Non socer a genero; fratrum quoque gratia rara est;
Imminet exitio vir conjugis, illa mariti;
Lurida terribiles miscent aconita novercæ;
Filius ante diem patrios inquirit in annos;
Victa jacet Pietas, et virgo cæde madentes
Ultima cœlestûm terras Astræa reliquit.
Neve foret terris securior arduus æther;
Affectâsse ferunt regnum cœleste Gigantas,
Altaque congestos struxisse ad sidera montes.
Tum pater omnipotens misso perfregit Olympum
Fulmine, et excussit subjecto Pelion Ossæ.
Obruta mole suâ cùm corpora dira jacerent;
Perfusam multo natorum sanguine Terram
Immaduisse ferunt calidumque animâsse cruorem,
Et, ne nulla suæ stirpis monumenta manerent,
In faciem vertisse hominum. Sed et illa propago
Contemptrix superûm sævæque avidissima cædis
Et violenta fuit: scires e sanguine natos.

LYCAON CHANGED TO A WOLF.

v. 163.

Quæ pater ut summâ vidit Saturnius arce,
Ingemit, et, facto nondum vulgata recenti,

Fœda Lycaoniæ referens convivia mensæ,
Ingentes animo et dignas Jove concipit iras,
Conciliumque vocat. Tenuit mora nulla vocatos.
Est via sublimis, cœlo manifesta sereno,
Lactea nomen habet, candore notabilis ipso:
Hac iter est superis ad magni tecta Tonantis
Regalemque domum. Dextrâ lævâque deorum
Atria nobilium valvis celebrantur apertis;
Plebs habitat diversa locis. A fronte potentes
Cœlicolæ clarique suos posuêre penates.
Hic locus est, quem, si verbis audacia detur,
*Haud time*am magni dixisse Palatia cœli.
Ergo ubi marmoreo superi sedêre recessu,
Celsior ipse loco sceptroque innixus eburno
Terrificam capitis concussit terque quaterque
Cæsariem, cum quâ terram, mare, sidera movit.
Talibus inde modis ora indignantia solvit:
'Non ego pro mundi regno magis anxius illâ
Tempestate fui, quâ centum quisque parabat
Injicere anguipedum captivo brachia cœlo.
Nam, quanquam ferus hostis erat, tamen illud ab uno
Corpore et ex unâ pendebat origine bellum.
Nunc mihi, quà totum Nereus circumsonat orbem,
Perdendum est mortale genus. Per flumina juro
Infera, sub terras Stygio labentia luco,
Cuncta priùs tentata; sed immedicabile vulnus
Ense recidendum est, ne pars sincera trahatur.
Sunt mihi Semidei, sunt rustica numina, Nymphæ
Faunique Satyrique et monticolæ Silvani;
Quos quoniam cœli nondum dignamur honore,
Quas dedimus, certè terras habitare sinamus.
An satis, o superi, tutos fore creditis illos,

Cùm mihi, qui fulmen, qui vos habeoque regoque,
Struxerit insidias notus feritate Lycaon?'
Confremuêre omnes, studiisque ardentibus ausum
Talia deposcunt. Sic, cùm manus impia sævit
Sanguine Cæsareo Romanum exstinguere nomen,
Attonitum tanto subitæ terrore ruinæ
Humanum genus est, totusque perhorruit orbis;
Nec tibi grata minùs pietas, Auguste tuorum,
Quàm fuit illa Jovi. Qui postquam voce manuque
Murmura compressit, tenuêre silentia cuncti.
Substitit ut clamor, pressus gravitate regentis,
Jupiter hoc iterum sermone silentia rupit:
'Ille quidem pœnas (curam hanc dimittite) solvit;
Quod tamen admissum, quæ sit vindicta, docebo.
Contigerat nostras infamia temporis aures;
Quam cupiens falsam, summo delabor Olympo,
Et deus humanâ lustro sub imagine terras.
Longa mora est, quantum noxæ sit ubique repertum,
Enumerare: minor fuit ipsa infamia vero.
Mænala transieram, latebris horrenda ferarum,
Et cum Cyllene gelidi pineta Lycæi.
Arcados hinc sedes et inhospita tecta tyranni
Ingredior, traherent cùm sera crepuscula noctem.
Signa dedi venisse deum, vulgusque precari
Cœperat. Irridet primò pia vota Lycaon,
Mox ait, 'Experiar, deus hic, discrimine aperto,
An sit mortalis; nec erit dubitabile verum.'
Nocte gravem somno necopinâ perdere morte
Me parat: hæc illi placet experientia veri.
Nec contentus eo missi de gente Molossâ
Obsidis unius jugulum mucrone resolvit,
Atque ita semineces partim ferventibus artus

Mollit aquis, partim subjecto torruit igni.
Quos simul imposuit mensis, ego vindice flammâ
In dominum dignosque everti tecta Penates.
Territus ipse fugit, nactusque silentia ruris
Exululat, frustràque loqui conatur: ab ipso
Colligit os rabiem, solitæque cupidine cædis
Vertitur in pecudes, et nunc quòque sanguine gaudet.
In villos abeunt vestes, in crura lacerti:
Fit lupus, et veteris servat vestigia formæ.
Canities eadem est, eadem violentia vultus,
Idem oculi lucent, eadem feritatis imago est.
Occidit una domus; sed non domus una perire
Digna fuit. Quà terra patet, fera regnat Erinnys;
In facinus jurâsse putes. Dent ociùs omnes,
Quas meruêre pati, (sic stat sententia) pœnas.'

THE DELUGE OF DEUCALION.

v. 244.

Dicta Jovis pars vocè probant, stimulosque frementi
Adjiciunt; alii partes assensibus implent.
Est tamen humani generis jactura dolori
Omnibus; et, quæ sit terræ mortalibus orbæ
Forma futura, rogant: quis sit laturus in aras
Tura, ferisne paret populandas tradere terras.
Talia quærentes (sibi enim fore cetera curæ)
Rex superûm trepidare vetat, sobolemque priori
Dissimilem populo promittit origine mirâ.
Jamque erat in totas sparsurus fulmina terras;
Sed timuit, ne fortè sacer tot ab ignibus æther
Conciperet flammas, totusque ardesceret axis.
Esse quoque in fatis reminiscitur, affore tempus.

Quo mare, quo tellus, correptaque regia cœli
Ardeat, et mundi moles operosa laboret.
Tela reponuntur manibus fabricata Cyclopum:
Pœna placet diversa, genus mortale sub undis
Perdere, et ex omni nimbos dimittere cœlo.
Protinus Æoliis Aquilonem claudit in antris,
Et quæcunque fugant inductas flamina nubes,
Emittitque Notum. Madidis Notus evolat alis,
Terribilem piceâ tectus caligine vultum;
Barba gravis nimbis, canis fluit unda capillis,
Fronte sedent nebulæ, rorant pennæque sinusque.
Utque manu laîe pendentia nubila pressit,
Fit fragor, et densi funduntur ab æthere nimbi.
Nuntia Junonis, varios induta colores,
Concipit Iris aquas, alimentaque nubibus affert.
Sternuntur segetes, et deplorata coloni
Vota jacent, longique perit labor irritus anni.
Nec cœlo contenta suo est Jovis ira; sed illum
Cæruleus frater juvat auxiliaribus undis.
Convocat hic amnes. Qui postquam tecta tyranni
Intravêre sui, 'Non est hortamine longo
Nunc,' ait, 'utendum: vires effundite vestras,—
Sic opus est—aperite dômos, ac, mole remotâ,
Fluminibus vestris totas immittite habenas.'
Jusserat. Hi redeunt, ac fontibus ora relaxant,
Et defrenato volvuntur in æquora cursu.
Ipse tridente suo terram percussit; at illa
Intremuit, motuque vias patefecit aquarum.
Exspatiata ruunt per apertos flumina campos.
Cumque satis arbusta simul pecudesque virosque
Tectaque cumque suis rapiunt penetralia sacris.
Si qua domus mansit, potuitque resistere tanto

Indejecta malo, culmen tamen altior hujus
Unda tegit, pressæque latent sub gurgite turres.
Jamque mare et tellus nullum discrimen habebant:
Omnia pontus erant; deerant quòque littora ponto.
Occupat hic collem; cymbâ sedet alter aduncâ,
Et ducit remos illic, ubi nuper arârat.
Ille super segetes aut mersæ culmina villæ
Navigat; hic summâ piscem deprendit in ulmo.
Figitur in viridi, si fors tulit, ancora prato,
Aut subjecta tegunt curvæ vineta carinæ.
Et, modò quà graciles gramen carpsêre capellæ,
Nunc ibi deformes ponunt sua corpora phocæ.
Mirantur sub aquâ lucos urbesque domosque
Nereïdes, silvasque tenent delphines, et altis
Incursant ramis, agitataque robora pulsant.
Nat lupus inter oves, fulvos vehit unda leones,
Unda vehit tigres, nec vires fulminis apro,
Crura nec ablato prosunt velocia cervo.
Quæsitisque diu terris, ubi sistere possit,
In mare lassatis volucris vaga decidit alis.
Obruerat tumulos immensa licentia ponti,
Pulsabantque novi montana cacumina fluctus.
Maxima pars undâ rapitur; quibus unda pepercit,
Illos longa domant inopi jejunia victu.
Separat Aonios Œtæis Phocis ab arvis,
Terra ferax, dum terra fuit, sed tempore in illo
Pars maris et latus subitarum campus aquarum.
Mons ibi verticibus petit arduus astra duobus,
Nomine Parnasus, superatque cacumine nubes.
Hic ubi Deucalion (nam cetera texerat æquor)
Cum consorte tori parvâ rate vectus adhæsit,

Corycidas nymphas et numina montis adorat,
Fatidicamque Themin, quæ tunc oracla tenebat.
Non illo melior quisquam nec amantior æqui
Vir fuit, aut illâ metuentior ulla deorum.
Jupiter ut liquidis stagnare paludibus orbem,
Et superesse videt de tot modò millibus unum,
Et superesse videt de tot modò millibus unam,
Innocuos ambos, cultores numinis ambos,
Nubila disjecit nimbisque Aquilone remotis,
Et cœlo terras ostendit et æthera terris.
Nec maris ira manet; positoque tricuspide telo,
Mulcet aquas rector pelagi; supraque profundum
Exstantem atque humeros innato murice tectum
Cæruleum Tritona vocat, conchæque sonanti
Inspirare jubet, fluctusque et flumina signo
Jam revocare dato. Cava buccina sumitur illi
Tortilis, in latum quæ turbine crescit ab imo,
Buccina, quæ medio concepit ubi aëra ponto,
Littora voce replet sub utroque jacentia Phœbo.
Tunc quòque, ut ora dei madidâ rorantia barbâ
Contigit, et cecinit jussos inflata recessus,
Omnibus audita est telluris et æquoris undis,
Et quibus est undis audita, coërcuit omnes.
Jam mare littus habet, plenos capit alveus amnes,
Flumina subsidunt, collesque exire videntur;
Surgit humus; crescunt loca decrescentibus undis,
Postque diem longam nudata cacumina silvæ
Ostendunt, limumque tenent in fronde relictum.

THE EARTH REPEOPLED.

v. 348.

Redditus orbis erat. Quem postquam vidit apertum,
Et desolatas agere alta silentia terras,
Deucalion, lacrymis ita Pyrrham affatur obortis:
'O soror, o conjux, o femina sola superstes,
Quam commune mihi genus et patruelis origo,
Deinde torus junxit, nunc ipsa pericula jungunt;
Terrarum, quascumque vident occasus et ortus,
Nos duo turba sumus; possedit cetera pontus.
Nunc quòque adhuc vitæ non est fiducia nostræ
Certa satis: terrent etiamnunc nubila mentem.
Quid tibi, si sine me fatis erepta fuisses,
Nunc animi, miseranda, foret? quo sola timorem
Ferre modo posses? quo consolante doleres?
Namque ego, crede mihi, si te quòque pontus haberet,
Te sequerer, conjux: et me quòque pontus haberet.
O utinam possem populos reparare paternis
Artibus, atque animas formatæ infundere terræ!
Nunc genus in nobis restat mortale duobus,
Sic visum superis, hominumque exempla manemus.'
Dixerat, et flebant. Placuit cœleste precari
Numen, et auxilium per sacras quærere sortes.
Nulla mora est; adeunt pariter Cephisidas undas,
Ut nondum liquidas sic jam vada nota secantes.
Inde, ubi libatos irroravêre liquores
Vestibus et capiti, flectunt vestigia sanctæ
Ad delubra deæ, quorum fastigia turpi
Pallebant musco, stabantque sine ignibus aræ.
Ut templi tetigêre gradus, procumbit uterque

Pronus humi, gelidoque pavens dedit oscula saxo,
Atque ita, 'Si precibus,' dixerunt, 'numina justis
Victa remollescunt, si flectitur ira deorum,
Dic, Themi, quâ generis damnum reparabile nostri
Arte sit, et mersis fer opem, mitissima, rebus.'
Mota dea est, sortemque dedit: 'Discedite templo,
Et velate caput, cinctasque resolvite vestes,
Ossaque post tergum magnæ jactate parentis.'
Obstupuêre diu, rumpitque silentia voce
Pyrrha prior, jussisque deæ parere recusat,
Detque sibi veniam, pavido rogat ore, pavetque
Lædere jactatis maternas ossibus umbras.
Interea repetunt cæcis obscura latebris
Verba datæ sortis secum, inter seque volutant.
Inde Promethides placidis Epimethida dictis
Mulcet, et, 'Aut fallax,' ait, 'est sollertia nobis,
Aut pia sunt, nullumque nefas oracula suadent.
Magna parens terra est; lapides in corpore terræ
Ossa reor dici: jacere hos post terga jubemur.'
Conjugis augurio quanquam Titania mota est,
Spes tamen in dubio est: adeò cœlestibus ambo
Diffidunt monitis. Sed quid tentare nocebit?
Discedunt, velantque caput, tunicasque recingunt,
Et jussos lapides sua post vestigia mittunt.
Saxa (quis hoc credat, nisi sit pro teste vetustas?)
Ponere duritiem cœpêre suumque rigorem,
Mollirique morâ, mollitaque ducere formam.
Mox, ubi creverunt, naturaque mitior illis
Contigit, ut quædam sic non manifesta videri
Forma potest hominis, sed, utì de marmore cœpta,
Non exacta satis, rudibusque simillima signis.
Quæ tamen ex illis aliquo pars humida succo,

Et terrena fuit, versa est in corporis usum:
Quod solidum est, flectique nequit, mutatur in ossa:
Quæ modò vena fuit, sub eodem nomine mansit.
Inque brevi spatio superorum numine saxa
Missa viri manibus faciem traxêre virorum,
Et de femineo reparata est femina jactu.
Inde genus durum sumus experiensque laborum,
Et documenta damus, quâ simus origine nati.

PYTHON.

Cetera diversis tellus animalia formis
Sponte suâ peperit. . . . .
Edidit innumeras species, partimque figuras
Retulit antiquas, partim nova monstra creavit.
Illa quidem nollet, sed te quòque, maxime Python,
Tum genuit, populisque novis, incognite serpens,
Terror eras; tantum spatii de monte tenebas.
Hunc deus arcitenens, et nunquam talibus armis
Antè nisi in damis capreisque fugacibus usus,
Mille gravem telis, exhaustâ pæne pharetrâ,
Perdidit, effuso per vulnera nigra veneno.
Neve operis famam posset delere vetustas,
Instituit sacros celebri certamine ludos,
Pythia perdomiti serpentis nomine dictos.
His juvenum quicunque manu pedibusve rotâve
Vicerat, æsculeæ capiebat frondis honorem.
Nondum laurus erat, longoque decentia crine
Tempora cingebat de quâlibet arbore Phœbus.

DAPHNE CHANGED INTO A LAUREL.

v. 452.

Primus amor Phœbi Daphne Peneïa, quem non
Fors ignara dedit, sed sæva Cupidinis ira.
Delius hunc nuper victo serpente superbus
Viderat adducto flectentem cornua nervo,
'Quidque tibi, lascive puer, cum fortibus armis?'
Dixerat: 'ista decent humeros gestamina nostros,
Qui dare certa feræ, dare vulnera possumus hosti,
Qui modò pestifero tot jugera ventre prementem
Stravimus innumeris tumidum Pythona sagittis.'
Filius huic Veneris, 'Figat tuus omnia, Phœbe,
Te meus arcus,' ait; 'quantoque animalia cedunt
Cuncta tibi, tanto minor est tua gloria nostrâ.'
Dixit, et, eliso percussis aëre pennis,
Impiger umbrosâ Parnasi constitit arce,
Eque sagittiferâ prompsit duo tela pharetrâ
Diversorum operum: fugat hoc, facit illud amorem.
Quod facit, auratum est, et cuspide fulget acutâ;
Quod fugat, obtusum est, et habet sub arundine plumbum.
Hoc deus in nymphâ Peneïde fixit, at illo
Læsit Apollineas trajecta per ossa medullas.
Protinus alter amat; fugit altera nomen amantis,
Silvarum latebris captivarumque ferarum
Exuviis gaudens, innuptæque æmula Phœbes,
Vitta coërcebat positos sine lege capillos.
Illa fugit, neque ad hæc revocantis verba resistit.
'Nympha, precor, Penëi, mane: non insequor hostis,
Nympha, mane. Sic agna lupum, sic cerva leonem,
Sic aquilam pennâ fugiunt trepidante columbæ;

Hostes quæque suos. Amor est mihi causa sequendi.
Me miserum! ne prona cadas, indignave lædi
Crura notent sentes, et sim tibi causa doloris.
Aspera, quà properas, loca sunt: moderatiùs, oro,
Curre, fugamque inhibe: moderatiùs insequar ipse.
Cui placeas, inquire tamen. Non incola montis,
Non ego sum pastor, non hìc armenta gregesve
Horridus observo. Nescis, temeraria, nescis,
Quem fugias, ideoque fugis. Mihi Delphica tellus
Et Claros et Tenedos Pataræaque regia servit;
Jupiter est genitor. Per me, quod eritque, fuitque,
Estque, patet: per me concordant carmina nervis.
Certa quidem nostra est, nostrâ tamen una sagitta
Certior, in vacuo quæ vulnera pectore fecit.
Inventum medicina meum est, opiferque per orbem
Dicor, et herbarum subjecta potentia nobis.
Hei mihi, quòd nullis amor est sanabilis herbis,
Nec prosunt domino, quæ prosunt omnibus, artes!'
Plura locuturum timido Peneîâ cursu
Fugit cumque ipso verba imperfecta reliquit.
Ut canis in vacuo leporem cùm Gallicus arvo
Vidit, et hic prædam pedibus petit, ille salutem;
Alter inhæsuro similis jam jamque tenere
Sperat, et extento stringit vestigia rostro;
Alter in ambiguo est, an sit comprensus, et ipsis
Morsibus eripitur, tangentiaque ora relinquit;
Sic deus et virgo est: hic spe celer, illa timore.
Qui tamen insequitur, pennis adjutus Amoris
Ocior est, requiemque negat, tergoque fugacis
Imminet, et crinem sparsum cervicibus afflat.
Viribus absumptis expalluit illa, citæque
Victa labore fugæ, spectans Peneïdas undas,

'Fer, pater,' inquit, 'opem; si, flumina, numen habetis.'
Vix prece finitâ, torpor gravis occupat artus:
Mollia cinguntur tenui præcordia libro:
In frondem crines, in ramos brachia crescunt;
Pes, modò tam velox, pigris radicibus hæret;
Ora cacumen obit: remanet nitor unus in illâ.
Cui deus, 'At quoniam conjux mea non potes esse,
Arbor eris certè,' dixit, 'mea. Semper habebunt
Te coma, te citharæ, te nostræ, laure, pharetræ.
Tu ducibus Latiis aderis, cùm læta triumphum
Vox canet, et longas visent Capitolia pompas.
Postibus Augustis eadem fidissima custos
Ante fores stabis, mediamque tuebere quercum.
Utque meum intonsis caput est juvenile capillis,
Tu quòque perpetuos semper gere frondis honores.'
Finierat Pæan. Factis modò laurea ramis
Annuit, utque caput visa est agitâsse cacumen.

IO AND ARGUS.

v. 625.

Centum luminibus cinctum caput Argus habebat;
Inde suis vicibus capiebant bina quietem,
Cetera servabant, atque in statione manebant.
Constiterat quocumque modo, spectabat ad Io;
Ante oculos Io, quamvis aversus, habebat.
Luce sinit pasci; cùm sol tellure sub altâ est,
Claudit, et indigno circumdat vincula collo.
Frondibus arboreis et amarâ pascitur herbâ,
Proque toro terræ non semper gramen habenti
Incubat infelix, limosaque flumina potat.
Illa etiam supplex Argo cùm brachia vellet

Tendere, non habuit, quæ brachia tenderet Argo;
Et conata queri mugitus edidit ore,
Pertimuitque sonos, propriâque exterrita voce est.
Venit et ad ripas, ubi ludere sæpe solebat,
Inachidas ripas; novaque ut conspexit in undâ
Cornua, pertimuit, seque exsternata refugit.
Naïdes ignorant, ignorat et Inachus ipse,
Quæ sit. At illa patrem sequitur, sequiturque sorores,
Et patitur tangi, seque admirantibus offert.
Decerptas senior porrexerat Inachus herbas;
Illa manus lambit, patriisque dat oscula palmis,
Nec retinet lacrymas; et, si modò verba sequantur,
Oret opem, nomenque suum casusque loquatur.
Littera pro verbis, quam pes in pulvere duxit,
Corporis indicium mutati triste peregit.
'Me miserum!' exclamat pater Inachus, inque gementis
Cornibus et niveæ pendens cervice juvencæ,
'Me miserum!' ingeminat. 'Tune es quæsita per omnes,
Nata, mihi terras? Tu non inventa repertâ
Luctus eras levior. Retices, nec mutua nostris
Dicta refers; alto tantùm suspiria ducis
Pectore; quodque unum potes, ad mea verba remugis.
Nec finire licet tantos mihi morte dolores;
Sed nocet esse deum, præclusaque janua leti
Æternum nostros luctus extendit in ævum.'
Talia mærentem stellatus submovet Argus,
Ereptamque patri diversa in pascua natam
Abstrahit. Ipse procul montis sublime cacumen
Occupat, unde sedens partes speculatur in omnes.
Nec superûm rector mala tanta Phoronidos ultrà
Ferre potest, natumque vocat, quem lucida partu
Pleïas enixa est, letoque det, imperat, Argum.

Parva mora est, alas pedibus, virgamque potenti
Somniferam sumpsisse manu, tegimenque capillis.
Hæc ubi disposuit, patriâ Jove natus ab arce
Desilit in terras. Illic tegimenque removit,
Et posuit pennas; tantummodo virga retenta est.
Hac agit, ut pastor, per devia rura capellas,
Dum venit, adductas, et structis cantat avenis.
Voce novæ captus custos Junonius artis:
Quisquis es, hoc poteras mecum considere saxo,'
Argus ait: 'neque enim pecori fecundior ullo
Herba loco est, aptamque vides pastoribus umbram.'
Sedit Atlantiades, et euntem multa loquendo
Detinuit sermone diem; junctisque canendo
Vincere arundinibus servantia lumina tentat.
Ille tamen pugnat molles evincere somnos,
Et, quamvis sopor est oculorum parte receptus,
Parte tamen vigilat. Quærit quòque, (namque reperta
Fistula nuper erat) quâ sit ratione reperta.
Talia dicturus vidit Cyllenius omnes
Succubuisse oculos, adopertaque lumina somno.
Supprimit extemplo vocem, firmatque soporem,
Languida permulcens medicatâ lumina virgâ.
Nec mora: falcato nutantem vulnerat ense,
Quà collo est confine caput, saxoque cruentum
Dejicit, et maculat præruptam sanguine rupem.
Arge, jaces, quodque in tot lumina lumen habebas,
Exstinctum est, centumque oculos nox occupat una.
Excipit hos, volucrisque suæ Saturnia pennis
Collocat, et gemmis caudam stellantibus implet.
Protinus exarsit, nec tempora distulit iræ,
Horriferamque oculis animoque objecit Erinnyn
Pellicis Argolicæ, stimulosque in pectora cæcos

Condidit, et profugam per totum terruit orbem.
Ultimus immenso restabas, Nile, labori.
Quem simul ac tetigit, positisque in margine ripæ
Procubuit genibus, resupinoque ardua collo,
Quos potuit solos, tollens ad sidera vultus,
Et gemitu et lacrymis et luctisono mugitu
Cum Jove visa queri est, finemque orare malorum.
Conjugis ille suæ complexus colla lacertis,
Finiat ut pœnas tandem, rogat: 'Inque futurum
Pone metus,' inquit, 'nunquam tibi causa doloris
Hæc erit:' et Stygias jubet hoc audire paludes.
Ut lenita dea est, vultus capit illa priores,
Fitque, quod antè fuit. Fugiunt e corpore setæ,
Cornua decrescunt, fit luminis arctior orbis,
Contrahitur rictus, redeunt humerique manusque,
Ungulaque in quinos dilapsa absumitur ungues.
De bove nil superest, formæ nisi candor, in illâ,
Officioque pedum nymphe contenta duorum,
Erigitur, metuitque loqui, ne more juvencæ
Mugiat; et timidè verba intermissa retentat.
Nunc dea Niligenâ colitur celeberrima turbâ.

BOOK II.

THE PALACE OF THE SUN.

v. 1.

Regia Solis erat sublimibus alta columnis,
Clara micante auro flammasque imitante pyropo;
Cujus ebur nitidum fastigia summa tenebat.

Argenti bifores radiabant lumine valvæ;
Materiam superabat opus; nam Mulciber illic
Æquora cælârat medias cingentia terras,
Terrarumque orbem, cœlumque, quod imminet orbi.
Cæruleos habet unda deos; Tritona canorum,
Proteaque ambiguum, balænarumque prementem
Ægæona suis immania terga lacertis,
Doridaque et natas; quarum pars nare videtur,
Pars in mole sedens virides siccare capillos,
Pisce vehi quædam. Facies non omnibus una,
Nec diversa tamen: qualem decet esse sororum.
Terra viros urbesque gerit silvasque ferasque
Fluminaque et nymphas et cetera numina ruris.
Hæc super imposita est cœli fulgentis imago,
Signaque sex foribus dextris totidemque sinistris.
Quò simul acclivo Clymeneïa limite proles
Venit, et intravit dubitati tecta parentis,
Protinus ad patrios sua fert vestigia vultus,
Consistitque procul: neque enim propiora ferebat
Lumina. Purpureâ velatus veste sedebat
In solio Phœbus claris lucente zmaragdis.
A dextrâ lævâque Dies et Mensis et Annus
Sæculaque et positæ spatiis æqualibus Horæ:
Verque novum stabat cinctum florente coronâ:
Stabat nuda Æstas, et spicea serta gerebat;
Stabat et Autumnus calcatis sordidus uvis,
Et glacialis Hiems, canos hirsuta capillos.
Inde loco medius rerum novitate paventem
Sol oculis juvenem, quibus adspicit omnia, vidit,
'Quæque viæ tibi causa? Quid hac,' ait, 'arce petîsti,
Progenies, Phaëthon, haud infitianda parenti?'
Ille refert: 'O lux immensi publica mundi,

Phœbe pater, si das hujus mihi nominis usum,
Pignora da, genitor, per quæ tua vera propago
Credar, et hunc animis errorem detrahe nostris.'
Dixerat. At genitor circum caput omne micantes
Deposuit radios, propiùsque accedere jussit,
Amplexuque dato, 'Nec tu meus esse negari
Dignus es, et Clymene veros,' ait, 'edidit ortus.
Quòque minùs dubites, quodvis pete munus, et illud,
Me tribuente, feres. Promissi testis adesto
Dis juranda palus, oculis incognita nostris.'
Vix bene desierat: currus petit ille paternos,
Inque diem alipedum jus et moderamen equorum.

THE PATHWAY OF THE SUN.

Pœnituit jurâsse patrem; qui terque quaterque
Concutiens illustre caput, 'Temeraria,' dixit,
'Vox mea facta tuâ est. Utinam promissa liceret
Non dare! Confiteor solum hoc tibi, nate, negarem.
Dissuadere licet. Non est tua tuta voluntas.
Magna petis, Phaëthon, et quæ nec viribus istis
Munera conveniant nec tam puerilibus annis.
Sors tua mortalis; non est mortale, quod optas.
Plus etiam, quàm quod superis contingere fas est,
Nescius affectas. Placeat sibi quisque licebit;
Non tamen ignifero quisquam consistere in axe
Me valet excepto. Vasti quòque rector Olympi,
Qui fera terribili jaculatur fulmina dextrâ,
Non agat hos currus: et quid Jove majus habetur?
Ardua prima via est, et quâ vix manè recentes
Enitantur equi; medio est altissima cœlo,
Unde mare et terras ipsi mihi sæpe videre

Fit timor, et pavidâ trepidat formidine pectus.
Ultima prona via est, et eget moderamine certo.
Tunc etiam, quæ me subjectis excipit undis,
Ne ferar in præceps, Tethys solet ipsa vereri.
Adde, quòd assiduâ rapitur vertigine cœlum,
Sideraque alta trahit, celerique volumine torquet.
Nitor in adversum, nec me, qui cetera, vincit
Impetus, et rapido contrarius evehor orbi.
Finge datos currus. Quid ages? poterisne rotatis
Obvius ire polis, ne te citus auferat axis?
Forsitan et lucos illic, urbesque deorum
Concipias animo, delubraque ditia donis
Esse. Per insidias iter est formasque ferarum.
Utque viam teneas, nulloque errore traharis,
Per tamen adversi gradieris cornua Tauri,
Hæmoniosque arcus, violentique ora Leonis,
Sævaque circuitu curvantem brachia longo
Scorpion, atque aliter curvantem brachia Cancrum.
Nec tibi quadrupedes animosos ignibus illis,
Quos in pectore habent, quos ore et naribus efflant,
In promptu regere est. Vix me patiuntur, ubi acres
Incaluêre animi, cervixque repugnat habenis.
At tu, funesti ne sim tibi muneris auctor,
Nate, cave, dum resque sinit, tua corrige vota.
Scilicet ut nostro genitum te sanguine credas,
Pignora certa petis. Do pignora certa timendo,
Et patrio pater esse metu probor. Adspice vultus
Ecce meos, utinamque oculos in pectora posses
Inserere, et patrias intus deprendere curas!
Denique, quidquid habet dives, circumspice, mundus,
Eque tot ac tantis cœli, terræque, marisque
Posce bonis aliquid: nullam patiere repulsam.

Deprecor hoc unum, quod vero nomine pœna,
Non honor est. Pœnam, Phaëthon, pro munere poscis.
Quid mea colla tenes blandis, ignare, lacertis?
Ne dubita, dabitur, (Stygias juravimus undas)
Quodcumque optâris; sed tu sapientiùs opta.'
Finierat monitus. Dictis tamen ille repugnat,
Propositumque premit, flagratque cupidine currûs.
Ergo, quà licuit genitor cunctatus, ad altos
Deducit juvenem, Vulcania munera, currus.
Aureus axis erat, temo aureus, aurea summæ
Curvatura rotæ, radiorum argenteus ordo;
Per juga chrysolithi positæque ex ordine gemmæ
Clara repercusso reddebant lumina Phœbo.
Dumque ea magnanimus Phaëthon miratur, opusque
Perspicit, ecce vigil nitido patefecit ab ortu
Purpureas Aurora fores et plena rosarum
Atria. Diffugiunt stellæ, quarum agmina cogit
Lucifer, et cœli statione novissimus exit.
At pater ut terras mundumque rubescere vidit,
Cornuaque extremæ velut evanescere lunæ,
Jungere equos Titan velocibus imperat Horis.
Jussa deæ celeres peragunt, ignemque vomentes,
Ambrosiæ succo saturos, præsepibus altis
Quadrupedes ducunt, adduntque sonantia frena.
Tum pater ora sui sacro medicamine nati
Contigit, et rapidæ fecit patientia flammæ,
Imposuitque comæ radios, præsagaque luctûs
Pectore sollicito repetens suspiria dixit:
'Si potes his saltem monitis parere parentis;
Parce, puer, stimulis, et fortiùs utere loris.
Sponte suâ properant; labor est inhibere volantes.
Nec tibi directos placeat via quinque per arcus.

Sectus in obliquum est lato curvamine limes,
Zonarumque trium contentus fine polumque
Effugit australem, junctamque aquilonibus Arcton.
Hàc sit iter: manifesta rotæ vestigia cernes.
Utque ferant æquos et cœlum et terra calores,
Nec preme, nec summum molire per æthera currum.
Altius egressus cœlestia tecta cremabis;
Inferiùs, terras: medio tutissimus ibis.
Neu te dexterior tortum declinet ad Anguem,
Neve sinisterior pressam rota ducat ad Aram:
Inter utrumque tene. Fortunæ cetera mando;
Quæ juvet, et meliùs, quàm tu, tibi consulat, opto.
Dum loquor, Hesperio positas in littore metas
Humida nox tetigit. Non est mora libera nobis:
Poscimur, et fulget tenebris Aurora fugatis.
Corripe lora manu, vel, si mutabile pectus
Est tibi, consiliis, non curribus, utere nostris,
Dum potes, et solidis etiam nunc sedibus adstas,
Dumque malè optatos nondum premis inscius axes.
Quæ tutus spectes, sine me dare lumina terris.'

PHAËTHON ENTERS THE CHARIOT.

Occupat ille levem juvenili corpore currum,
Statque supèr, manibusque datas contingere habenas
Gaudet, et invito grates agit inde parenti.
Interea volucres, Pyroëis, Eous, et Æthon,
Solis equi, quartusque Phlegon, hinnitibus auras
Flammiferis implent, pedibusque repagula pulsant.
Quæ postquam Tethys, fatorum ignara nepotis,
Repulit, et facta est immensi copia mundi,
Corripuêre viam, pedibusque per aëra motis,

Obstantes scindunt nebulas, pennisque levati.
Prætereunt ortos îsdem de partibus Euros.
Sed leve pondus erat, nec quod cognoscere possent
Solis equi, solitâque jugum gravitate carebat.
Utque labant curvæ justo sine pondere naves,
Perque mare instabiles nimiâ levitate feruntur;
Sic onere insueto vacuus dat in aëre saltus,
Succutiturque altè, similisque est currus inani.
Quod simulac sensêre, ruunt, tritumque relinquunt
Quadrijugi spatium, nec, quo priùs, ordine currunt.
Ipse pavet; nec, quà commissas flectat habenas,
Nec scit, quà sit iter: nec, si sciat, imperet illis.
Tum primùm radiis gelidi caluêre Triones,
Et vetito frustrà tentârunt æquore tingi;
Quæque polo posita est glaciali proxima Serpens,
Frigore pigra priùs, nec formidabilis ulli,
Incaluit, sumpsitque novas fervoribus iras.
Te quòque turbatum memorant fugisse, Boote,
Quamvis tardus eras, et te tua plaustra tenebant.
Ut verò summo despexit ab æthere terras
Infelix Phaëthon, penitùs penitùsque jacentes,
Palluit, et subito genua intremuêre timore,
Suntque oculis tenebræ per tantum lumen obortæ,
Et jam mallet equos nunquam tetigisse paternos;
Jamque cognôsse genus piget, et valuìsse rogando:
Jam Meropis dici cupiens ita fertur, ut acta
Præcipiti pinus Boreâ cui victa remisit
Frena suus rector, quam dîs votisque reliquit.
Quid faciat? multum cœli post terga relictum,
Ante oculos plus est: animo metitur utrumque;
Et modò, quos illi fatum contingere non est,
Prospicit occasus; interdum respicit ortus;

Quidque agat ignarus, stupet; et nec frena remittit,
Nec retinere valet, nec nomina novit equorum.
Sparsa quòque in vario passim miracula cœlo
Vastarumque videt trepidus simulacra ferarum.

PHAËTHON APPROACHES THE EARTH.

Est locus, in geminos ubi brachia concavat arcus
Scorpios, et caudâ flexisque utrinque lacertis
Porrigit in spatium signorum membra duorum.
Hunc puer ut nigri madidum sudore veneni
Vulnera curvatâ minitantem cuspide vidit;
Mentis inops gelidâ formidine lora remisit.
Quæ postquam summo sensêre jacentia tergo,
Exspatiantur equi, nulloque inhibente, per auras
Ignotæ regionis eunt; quàque impetus egit,
Hàc sine lege ruunt; altoque sub æthere fixis
Incursant stellis, rapiuntque per avia currum.
Et modò summa petunt, modò per decliva viasque
Præcipites spatio terræ propiore feruntur.
Inferiùsque suis fraternos currere Luna
Admiratur equos, ambustaque nubila fumant.
Corripitur flammis, ut quæque altissima, tellus;
Fissaque agit rimas, et succis aret ademptis.
Pabula canescunt; cum frondibus uritur arbor;
Materiamque suo præbet seges arida damno.
Parva queror: magnæ pereunt cum mœnibus urbes;
Cumque suis totas populis incendia gentes
In cinerem vertunt. Silvæ cum montibus ardent:
Ardet Athos Taurusque Cilix et Tmolus et Œte;
Et tunc sicca, priùs celeberrima fontibus, Ide,
Virgineusque Helicon, et nondum Œagrius Hæmos.

Ardet in immensum geminatis ignibus Ætna,
Parnasusque biceps et Eryx et Cynthus et Othrys,
Et tandem Rhodope nivibus caritura, Mimasque
Dindymaque et Mycale natusque ad sacra Cithæron.
Nec prosunt Scythiæ sua frigora: Caucasus ardet,
Ossaque cum Pindo majorque ambobus Olympus,
Aëriæque Alpes et nubifer Apenninus.
Tum verò Phaëthon cunctis e partibus orbem
Adspicit accensum, nec tantos sustinet æstus,
Ferventesque auras, velut e fornace profundâ,
Ore trahit, currusque suos candescere sentit;
Et neque jam cineres ejectatamque favillam
Ferre potest, calidoque involvitur undique fumo;
Quòque eat, aut ubi sit, piceâ caligine tectus
Nescit, et arbitrio volucrum raptatur equorum.
Sanguine tunc credunt in corpora summa vocato,
Æthiopum populos nigrum traxisse colorem.
Tunc facta est Libye, raptis humoribus æstu,
Arida; tunc nymphæ passis fontesque lacusque
Deflevêre comis. Quærit Bœotia Dircen,
Argos Amymonen, Ephyre Pirenidas undas.
Nec sortita loco distantes flumina ripas
Tuta manent: mediis Tanaïs fumavit in undis,
Peneosque senex Teuthranteüsque Caïcus
Et celer Ismenos cum Psophaïco Erymantho,
Arsurusque iterum Xanthus flavusque Lycormas,
Quique recurvatis ludit Mæandros in undis,
Mygdoniusque Melas, et Tænarius Eurotas.
Arsit et Euphrates Babylonius, arsit Orontes,
Thermodonque citus Gangesque et Phasis et Ister;
Æstuat Alpheos; ripæ Spercheïdes ardent;
Quodque suo Tagus amne vehit, fluit ignibus aurum.

Et, quæ Mæonias celebrabant carmine ripas,
Flumineæ volucres medio caluêre Caystro.
Nilus in extremum fugit perterritus orbem,
Occuluitque caput, quod adhuc latet; ostia septem
Pulverulenta vacant, septem sine flumine valles.
Fors eadem Ismarios, Hebrum cum Strymone, siccat,
Hesperiosque amnes, Rhenum Rhodanumque Padumque,
Cuique fuit rerum promissa potentia, Tibrim.
Dissilit omne solum, penetratque in Tartara rimis
Lumen, et infernum terret cum conjuge regem;
Et mare contrahitur, siccæque est campus arenæ,
Quod modò pontus erat; quosque altum texerat æquor,
Exsistunt montes, et sparsas Cycladas augent.
Ima petunt pisces, nec se super æquora curvi
Tollere consuetas audent delphines in auras.
Corpora phocarum summo resupina profundo
Exanimata natant. Ipsum quoque Nerea fama est
Doridaque et natas tepidis latuisse sub antris.
Ter Neptunus aquis cum torvo brachia vultu
Exserere ausus erat, ter non tulit aëris ignes.
Alma tamen Tellus, ut erat circumdata ponto,
Inter aquas pelagi contractosque undique fontes,
Qui se condiderant in opacæ viscera matris,
Sustulit omniferos collo tenus arida vultus,
Opposuitque manum fronti, magnoque tremore
Omnia concutiens paulùm subsedit, et infrà,
Quàm solet esse, fuit, sacrâque ita voce locuta est:
'Si placet hoc, meruique, quid o tua fulmina cessant,
Summe deûm? Liceat perituræ viribus ignis
Igne perire tuo, clademque auctore levare.
Vix equidem fauces hæc ipsa in verba resolvo,'
(Presserat ora vapor) 'tostos en adspice crines,

Inque oculis tantum, tantum super ora favillæ.
Hosne mihi fructus, hunc fertilitatis honorem
Officiique refers, quòd adunci vulnera aratri
Rastrorumque fero, totoque exerceor anno?
Quòd pecori frondes, alimentaque mitia, fruges,
Humano generi, vobis quòque tura ministro?
Sed tamen exitium fac me meruisse: quid undæ,
Quid meruit frater? Cur illi tradita sorte
Æquora decrescunt, et ab æthere longiùs absunt?
Quòd si nec fratris, nec te mea gratia tangit,
At cœli miserere tui. Circumspice utrumque;
Fumat uterque polus; quos si violaverit ignis,
Atria vestra ruent. Atlas en ipse laborat,
Vixque suis humeris candentem sustinet axem.
Si freta, si terræ pereunt, si regia cœli,
In chaos antiquum confundimur. Eripe flammis,
Si quid adhuc superest, et rerum consule summæ.'
Dixerat hæc Tellus: neque enim tolerare vaporem
Ulteriùs potuit, nec dicere plura; suumque
Retulit os in se propioraque Manibus antra.

DEATH OF PHAËTHON.

At pater omnipotens superos testatus et ipsum,
Qui dederat currus, nisi opem ferat, omnia fato
Interitura gravi, summam petit arduus arcem,
Unde solet nubes latis inducere terris,
Unde movet tonitrus, vibrataque fulmina jactat.
Sed neque, quas posset terris inducere, nubes
Tunc habuit, nec quos cœlo dimitteret, imbres.
Intonat, et dextrâ libratum fulmen ab aure
Misit in aurigam, pariterque animâque rotisque

Expulit, et sævis compescuit ignibus ignes.
Consternantur equi, et saltu in contraria facto,
Colla jugo eripiunt, abruptaque lora relinquunt.
Illic frena jacent, illic temone revulsus
Axis, in hac radii fractarum parte rotarum,
Sparsaque sunt latè laceri vestigia currûs.
At Phaëthon, rutilos flammâ populante capillos,
Volvitur in præceps, longoque per aëra tractu
Fertur; ut interdum de cœlo stella sereno,
Etsi non cecidit, potuit cecidisse videri.
Quem procul a patriâ diverso maximus orbe
Excipit Eridanus, fumantiaque abluit ora.
Naïdes Hesperiæ trifidâ fumantia flammâ
Corpora dant tumulo, signant quòque carmine saxum:
'Hìc situs est Phaëthon, currûs auriga paterni;
Quem si non tenuit, magnis tamen excidit ausis.'
At pater obductos, luctu miserabilis ægro,
Condiderat vultus: et, si modò credimus, unum
Isse diem sine sole ferunt. Incendia lumen
Præbebant, aliquisque malo fuit usus in illo.
At Clymene, postquam dixit, quæcunque fuerunt
In tantis dicenda malis, lugubris et amens
Et laniata sinus totum percensuit orbem
Exanimesque artûs primò, mox ossa requirens,
Reperit ossa tamen peregrinâ condita ripâ.
Incubuitque loco: nomenque in marmore lectum
Perfudit lacrymis, et aperto pectore fovit.

THE SISTERS OF PHAËTHON.

v. 340.

Nec minùs Heliades fletus et inania morti
Munera dant lacrymas, et cæsæ pectora palmis

Non auditurum miseras Phaëthonta querelas
Nocte dieque vocant, adsternunturque sepulcro.
Luna quater junctis implêrat cornibus orbem;
Illæ more suo (nam morem fecerat usus)
Plangorem dederant. E quîs Phaëthusa, sororum
Maxima, cùm vellet terræ procumbere, questa est
Diriguisse pedes: ad quam conata venire
Candida Lampetie, subitâ radice retenta est.
Tertia, cùm crinem manibus laniare pararet,
Avellit frondes. Hæc stipite crura teneri,
Illa dolet fieri longos sua brachia ramos.
Quid faciat mater? nisi, quò trahat impetus illam,
Huc eat atque illuc, et, dum licet, oscula jungat?
Non satis est: truncis avellere corpora tentat,
Et teneros manibus ramos abrumpit: at inde
Sanguineæ manant tanquam de vulnere guttæ.
'Parce, precor, mater,' quæcunque est saucia, clamat,
'Parce, precor: nostrum laceratur in arbore corpus.
Jamque vale.' Cortex in verba novissima venit.
Inde fluunt lacrymæ, stillataque sole rigescunt
De ramis electra novis, quæ lucidus amnis
Excipit, et nuribus mittit gestanda Latinis.

THE ABODE OF ENVY.

v. 760.

Protinus Invidiæ nigro squalentia tabo
Tecta petit. Domus est imis in vallibus hujus
Abdita, sole carens, non ulli pervia vento,
Tristis, et ignavi plenissima frigoris, et quæ
Igne vacet semper, caligine semper abundet.
Huc ubi pervenit belli metuenda virago,

Constitit ante domum, (neque enim succedere tectis
Fas habet) et postes extremâ cuspide pulsat.
Concussæ patuêre fores. Videt intus edentem
Vipereas carnes, vitiorum alimenta suorum,
Invidiam, visâque oculos avertit. At illa
Surgit humo pigrè, semesarumque relinquit
Corpora serpentûm, passuque incedit inerti.
Utque deam vidit formâque armisque decoram,
Ingemuit, vultumque ima ad suspiria duxit.
Pallor in ore sedet, macies in corpore toto,
Nusquam recta acies; livent rubigine dentes,
Pectora felle virent, lingua est suffusa veneno;
Risus abest, nisi quem visi movêre dolores;
Nec fruitur somno, vigilantibus excita curis,
Sed videt ingratos, intabescitque videndo
Successus hominum; carpitque et carpitur unà,
Suppliciumque suum est. Quamvis tamen oderat illam,
Talibus affata est breviter Tritonia dictis:
'Infice tabe tuâ natarum Cecropis unam:
Sic opus est: Aglauros ea est.' Haud plura locuta
Fugit, et impressâ tellurem repulit hastâ.
Illa deam obliquo fugientem lumine cernens,
Murmura parva dedit, successurumque Minervæ
Indoluit; baculumque capit, quem spinea totum
Vincula cingebant, adopertaque nubibus atris,
Quàcunque ingreditur, florentia proterit arva,
Exuritque herbas, et summa cacumina carpit,
Afflatuque suo populos urbesque domosque
Polluit; et tandem Tritonida conspicit arcem,
Ingeniis opibusque et festâ pace virentem,
Vixque tenet lacrymas, quia nil lacrymabile cernit.

BOOK III.

ADVENTURES OF CADMUS.

v. 24.

Cadmus agit grates, peregrinæque oscula terræ
Figit, et ignotos montes agrosque salutat.
Sacra Jovi facturus erat: jubet ire ministros
Et petere e vivis libandas fontibus undas.
Silva vetus stabat, nullâ violata securi,
Et specus in medio, virgis ac vimine densus,
Efficiens humilem lapidum compagibus arcum,
Uberibus fecundus aquis: ubi conditus antro
Martius anguis erat, cristis præsignis et auro;
Igne micant oculi, corpus tumet omne veneno,
Tresque micant linguæ; triplici stant ordine dentes.
Quem postquam Tyriâ lucum de gente profecti
Infausto tetigêre gradu, demissaque in undas
Urna dedit sonitum, longo caput extulit antro
Cæruleus serpens, horrendaque sibila misit.
Effluxêre urnæ manibus; sanguisque relinquit
Corpus, et attonitos subitus tremor occupat artus.
Ille volubilibus squamosos nexibus orbes
Torquet, et immensos saltu sinuatur in arcus,
Ac mediâ plùs parte leves erectus in auras
Despicit omne nemus, tantoque est corpore, quanto,
Si totum spectes, geminas qui separat Arctos.
Nec mora: Phœnicas, sive illi tela parabant
Sive fugam, sive ipse timor prohibebat utrumque,

Occupat: hos morsu, longis amplexibus illos,
Hos necat afflati funestâ tabe veneni.
Fecerat exiguas jam sol altissimus umbras:
Quæ mora sit sociis miratur Agenore natus,
Vestigatque viros. Tegimen direpta leoni
Pellis erat, telum splendenti lancea ferro
Et jaculum, teloque animus præstantior omni.
Ut nemus intravit, letataque corpora vidit,
Victoremque suprà spatiosi corporis hostem
Tristia sanguineâ lambentem vulnera linguâ,
'Aut ultor vestræ, fidissima corpora, mortis
Aut comes,' inquit, 'ero.' Dixit, dextrâque molarem
Sustulit, et magnum magno conamine misit.
Illius impulsu cum turribus ardua celsis
Mœnia mota forent: serpens sine vulnere mansit,
Loricæque modo squamis defensus et atræ
Duritiâ pellis, validos cute repulit ictus.
At non duritiâ jaculum quoque vicit eâdem,
Quod medio lentæ spinæ curvamine fixum
Constitit, et totum descendit in ilia ferrum.
Ille dolore ferox caput in sua terga retorsit,
Vulneraque adspexit, fixumque hastile momordit;
Idque, ubi vi multâ partem labefecit in omnem,
Vix tergo eripuit; ferrum tamen ossibus hæsit.
Tum verò, postquam solitas accessit ad iras
Causa recens, plenis tumuerunt guttura venis,
Spumaque pestiferos circumfluit albida rictus,
Terraque rasa sonat squamis, quique halitus exit
Ore niger Stygio, vitiatas inficit herbas.
Ipse modò immensum spiris facientibus orbem
Cingitur; interdum longâ trabe rectior exstat;

Impete nunc vasto, ceu concitus imbribus amnis,
Fertur, et obstantes proturbat pectore silvas.
Cedit Agenorides paulùm, spolioque leonis
Sustinet incursus, instantiaque ora retardat
Cuspide prætentâ. Furit ille, et inania duro
Vulnera dat ferro, figitque in acumine dentes.
Jamque venenifero sanguis manare palato
Cœperat, et virides adspergine tinxerat herbas;
Sed leve vulnus erat, quia se retrahebat ab ictu,
Læsaque colla dabat retro, plagamque sedere
Cedendo arcebat, nec longiùs ire sinebat;
Donec Agenorides conjectum in gutture ferrum
Usque sequens pressit, dum retro quercus eunti
Obstitit, et fixa est pariter cum robore cervix.
Pondere serpentis curvata est arbor, et imæ
Parte flagellari gemuit sua robora caudæ.
Dum spatium victor victi considerat hostis,
Vox subitò audita est: (neque erat cognoscere promptum
Unde; sed audita est) 'Quid, Agenore nate, peremptum
Serpentem spectas? et tu spectabere serpens.'
Ille diu pavidus pariter cum mente colorem
Perdiderat, gelidoque comæ terrore rigebant.
Ecce, viri fautrix, superas delapsa per auras
Pallas adest, motæque jubet supponere terræ
Vipereos dentes, populi incrementa futuri.
Paret; et, ut presso sulcum patefecit aratro,
Spargit humi jussos, mortalia semina, dentes.
Inde (fide majus) glebæ cœpêre moveri,
Primaque de sulcis acies apparuit hastæ;
Tegmina mox capitum picto nutantia cono,
Mox humeri pectusque onerataque brachia telis
Exsistunt, crescitque seges clypeata virorum.

Sic, ubi tolluntur festis aulæa theatris,
Surgere signa solent, primumque ostendere vultus,
Cetera paulatim; placidoque educta tenore
Tota patent, imoque pedes in margine ponunt.
Territus hoste novo Cadmus capere arma parabat:
'Ne cape,' de populo, quem terra creaverat, unus
Exclamat, 'nec te civilibus insere bellis.'
Atque ita terrigenis rigido de fratribus unum
Cominus ense ferit; jaculo cadit eminus ipse.
Hic quoque qui dederat leto, non longiùs illo
Vivit, et exspirat, modò quas acceperat auras;
Exemploque pari furit omnis turba, suoque
Marte cadunt subiti per mutua vulnera fratres.
Jamque brevis vitæ spatium sortita juventus
Sanguineam trepido plangebant pectore matrem,
Quinque superstitibus, quorum fuit unus Echion.
Is sua jecit humi, monitu Tritonidis, arma,
Fraternæque fidem pacis petiitque, deditque.
Hos operis comites habuit Sidonius hospes,
Cùm pòsuit jussam Phœbeïs sortibus urbem.

ACTÆON CHANGED TO A STAG.

v. 131.

Jam stabant Thebæ; poteras jam, Cadme, videri
Exsilio felix: soceri tibi Marsque Venusque
Contigerant: huc adde genus de conjuge tantâ,
Tot natos natasque et, pignora cara, nepotes;
Hos quoque jam juvenes. Sed scilicet ultima semper
Exspectanda dies homini, dicique beatus
Ante obitum nemo supremaque funera debet.
Prima nepos inter tot res tibi, Cadme, secundas

Causa fuit luctûs, alienaque cornua fronti
Addita, vosque canes satiatæ sanguine herili.
At bene si quæras, Fortunæ crimen in illo,
Non scelus invenies: quod enim scelus error habebat?
Dat sparso capiti vivacis cornua cervi,
Dat spatium collo, summasque cacuminat aures,
Cum pedibusque manus, cum longis brachia mutat
Cruribus, et velat maculoso vellere corpus.
Additus et pavor est. Fugit Autonoëius heros,
Et se tam celerem cursu miratur in ipso.
Ut verò vultus et cornua vidit in undâ,
'Me miserum!' dicturus erat: vox nulla secuta est.
Ingemuit; vox illa fuit; lacrymæque per ora
Non sua fluxerunt; mens tantùm pristina mansit.
Quid faciat? repetatne domum et regalia tecta,
An lateat silvis? pudor hoc, timor impedit illud.
Dum dubitat, vidêre canes; primusque Melampus
Ichnobatesque sagax latratu signa dedêre.
Inde ruunt alii rapidâ velociùs aurâ,
Quosque referre mora est. Ea turba cupidine prædæ
Per rupes scopulosque adituque carentia saxa,
Quàque est difficilis, quàque est via nulla, sequuntur.
Ille fugit, per quæ fuerat loca sæpe secutus,
Heu famulos fugit ipse suos! clamare libebat,
'Actæon ego sum, dominum cognoscite vestrum.'
Verba animo desunt: resonat latratibus æther.
Prima Melanchætes in tergo vulnera fecit,
Proxima Theridamas; Oresitrophos hæsit in armo.
Tardiùs exierant, sed per compendia montis
Præcipitata via est. Dominum retinentibus illis,
Cetera turba coït, confertque in corpore dentes.
Jam loca vulneribus desunt. Gemit ille, sonumque,

Etsi non hominis, quem non tamen edere possit
Cervus, habet, mœstisque replet juga nota querelis,
Et genibus pronis, supplex similisque roganti,
Circumfert tacitos, tanquam sua brachia, vultus.
At comites rapidum solitis hortatibus agmen
Ignari instigant, oculisque Actæona quærunt;
Et velut absentem certatim Actæona clamant,
(Ad nomen caput ille refert,) et abesse queruntur,
Nec capere oblatæ segnem spectacula prædæ.
Vellet abesse quidem, sed adest; velletque videre,
Non etiam sentire canum fera facta suorum.
Undique circumstant, mersisque in corpore rostris
Dilacerant falsi dominum sub imagine cervi.

SAILORS CHANGED TO DOLPHINS.

v. 577.

Adspicit hunc oculis Pentheus, quos ira tremendos
Fecerat; et, quanquam pœnæ vix tempora differt,
'O periture, tuâque aliis documenta dature
Morte,' ait, 'ede tuum nomen nomenque parentûm
Et patriam, morisque novi cur sacra frequentes.'
Ille metu vacuus, 'Nomen mihi,' dixit, 'Acœtes;
Patria Mæonia est, humili de plebe parentes.
Non mihi, quæ duri colerent, pater, arva juvenci,
Lanigerosve greges, non ulla armenta reliquit.
Pauper et ipse fuit, linoque solebat et hamo
Decipere, et calamo salientes ducere pisces.
Ars illi sua census erat. Cùm traderet artem,
"Accipe, quas habeo, studii successor et heres;"
Dixit, "opes:" moriensque mihi nihil ille reliquit,
Præter aquas; unum hoc possum appellare paternum.

Mox ego, ne scopulis hærerem semper in îsdem,
Addidici regimen dextrâ moderante carinæ
Flectere, et Oleniæ sidus pluviale capellæ
Taÿgetenque Hyadasque oculis Arctonque notavi,
Ventorumque domos et portus puppibus aptos.
Fortè petens Delon Chiæ telluris ad oras
Applicor, et dextris adducor littora remis,
Doque leves saltus, udæque immittor arenæ.
Nox ubi consumpta est (Aurora rubescere primùm
Cœperat;) exsurgo, laticesque inferre recentes
Admoneo, monstroque viam, quæ ducit ad undas.
Ipse, quid aura mihi tumulo promittat ab alto,
Prospicio, comitesque voco, repetoque carinam.
"Adsumus en!" inquit sociorum primus Opheltes;
Utque putat, prædam deserto nactus in agro,
Virgineâ puerum ducit per líttora formâ.
Ille, mero somnoque gravis, titubare videtur,
Vixque sequi. Specto cultum faciemque gradumque:
Nil ibi, quod credi posset mortale, videbam.
Et sensi, et dixi sociis, "Quod numen in isto
Corpore sit, dubito; sed corpore numen in isto est.
Quisquis es, o faveas, nostrisque laboribus adsis;
His quoque des veniam!" "Pro nobis mitte precari,"
Dictys ait, quo non alius conscendere summas
Ocior antennas prensoque rudente relabi.
Hoc Libys, hoc flavus, proræ tutela, Melanthus,
Hoc probat Alcimedon, et, qui requiemque modumque
Voce dabat remis, animorum hortator Epopeus;
Hoc omnes alii. Prædæ tam cæca cupido est.
"Non tamen hanc sacro violari pondere pinum
Perpetiar," dixi: "pars hìc mihi maxima juris."
Inque aditu obsisto. Furit audacissimus omni.

De numero Lycabas, qui Tuscâ pulsus ab urbe
Exsilium dirâ pœnam pro cæde luebat.
Is mihi, dum resto, juvenili guttura pugno
Rupit; et excussum misisset in æquora, si non
Hæsissem, quamvis amens, in fune retentus.
Impia turba probat factum. Tum denique Bacchus,
(Bacchus enim fuerat) veluti clamore solutus
Sit sopor, aque mero redeant in pectora sensus,
"Quid facitis? quis clamor?" ait; "quâ, dicite, nautæ,
Huc ope perveni? quò me deferre paratis?"
"Pone metum," proreus, "et, quos contingere portus,
Ede, velis," dixit; "terrâ sistêre petitâ."
"Naxon," ait Liber, "cursus advertite vestros:
Illa mihi domus est; vobis erit hospita tellus."
Per mare fallaces perque omnia numina jurant
Sic fore, meque jubent pictæ dare vela carinæ.
Dextrâ Naxos erat: dextrâ mihi lintea danti,
"Quid facis, o demens? quis te furor..?" inquit Opheltes,
"Pro se quisque timet; lævam pete!" Maxima nutu
Pars mihi significat, pars, quid velit, aure susurrat.
Obstupui, "Capiatque aliquis moderamina," dixi:
Meque ministerio scelerisque artisque removi.
Increpor a cunctis, totumque immurmurat agmen;
E quibus Æthalion, "Te scilicet omnis in uno
Nostra salus posita est!" ait, et subit ipse, meumque
Explet opus, Naxoque petit diversa relictâ.
Tum deus illudens, tanquam modò denique fraudem
Senserit, e puppi pontum prospectat aduncâ,
Et flenti similis, "Non hæc mihi littora, nautæ,
Promisistis," ait: "non hæc mihi terra rogata est.
Quo merui pœnam facto? quæ gloria vestra est,
Si puerum juvenes, si multi fallitis unum?"

Jamdudum flebam. Lacrymas manus impia nostras
Ridet, et impellit properantibus æquora remis.
Per tibi nunc ipsum (nec enim præsentior illo
Est deus) adjuro, tam me tibi vera referre,
Quàm veri majora fide: stetit æquore puppis
Haud aliter, quàm si siccum navale teneret.
Illi admirantes remorum in verbere perstant,
Velaque deducunt, geminâque ope currere tentant.
Impediunt hederæ remos, nexúque recurvo
Serpunt, et gravidis distringunt vela corymbis.
Ipse, racemiferis frontem circumdatus uvis,
Pampineis agitat velatam frondibus hastam;
Quem circa tigres, simulacraque inania lyncum,
Pictarumque jacent fera corpora pantherarum.
Exsiluêre viri, sive hoc insania fecit,
Sive timor: primusque Medon nigrescere pinnis
Corpore depresso, et spinæ curvamine flecti
Incipit. Huic Lycabas, "In quæ miracula," dixit,
"Verteris?" et lati rictus et panda loquenti
Naris erat, squamamque cutis durata trahebat.
At Libys, obstantes dum vult obvertere remos,
In spatium resilire manus breve vidit, et illas
Jam non esse manus, jam pinnas posse vocari.
Alter ad intortos cupiens dare brachia funes,
Brachia non habuit, truncoque repandus in undas
Corpore desiluit. Falcata novissima cauda est,
Qualia dimidiæ sinuantur cornua lunæ.
Undique dant saltus, multâque adspergine rorant,
Emerguntque iterum, redeuntque sub æquora rursus,
Inque chori ludunt speciem, lascivaque jactant
Corpora, et acceptum patulis mare naribus efflant.
De modò viginti (tot enim ratis illa ferebat)

Restabam solus. Pavidum gelidumque trementi
Corpore vixque meum firmat deus, "Excute," dicens,
"Corde metum, Diamque tene." Delatus in illam,
Accessi sacris, Baccheaque festa frequento.

DEATH OF PENTHEUS.

v. 692.

'Præbuimus longis,' Pentheus, 'ambagibus aures,'
Inquit, 'ut ira morâ vires absumere posset.
Præcipitem, famuli, rapite hunc, cruciataque diris
Corpora tormentis Stygiæ demittite nocti.'
Protinus abstractus solidis Tyrrhenus Acœtes
Clauditur in tectis, et, dum crudelia jussæ
Instrumenta necis, ferrumque ignisque parantur,
Sponte suâ patuisse fores, lapsasque lacertis
Sponte suâ, fama est, nullo solvente, catenas.
Perstat Echionides, nec jam jubet ire, sed ipse
Vadit, ubi festus facienda ad sacra Cithæron
Cantibus et clarâ bacchantum voce sonabat.
Ut fremit acer equus, cùm bellicus ære canoro
Signa dedit tubicen, pugnæque assumit amorem:
Penthea sic ictus longis ululatibus æther
Movit, et audito clangore recanduit ira.
Monte fere medio est, cingentibus ultima silvis,
Purus ab arboribus, spectabilis undique campus.
Hic oculis illum cernentem sacra profanis
Prima videt, prima est insano concita motu,
Prima suum misso violavit Penthea thyrso
Mater, et 'o geminæ' clamavit, 'adeste sorores:
Ille aper, in nostris errat qui maximus agris,
Ille mihi feriendus aper.' Ruit omnis in unum

Turba furens; cunctæ coëunt, trepidumque sequuntur,
Jam trepidum, jam verba minùs violenta loquentem,
Jam se damnantem, jam se peccasse fatentem,
Saucius ille tamen, 'Fer opem, matertera,' dixit,
'Autonoë; moveant animos Actæonis umbræ.'
Illa, quid Actæon, nescit; dextramque precantis
Abstulit: Inoo lacerata est altera raptu.
Non habet infelix, quæ matri brachia tendat,
Trunca sed ostendens disjectis corpora membris,
'Adspice, mater,' ait. Visis ululavit Agave
Collaque jactavit, crinemque per aëra movit;
Avulsumque caput digitis complexa cruentis
Clamat, 'Io comites, opus hæc victoria nostrum est.'
Non citiùs frondes autumni frigore tactas,
Jamque malè hærentes alta rapit arbore ventus,
Quàm sunt membra viri manibus direpta nefandis.
Talibus exemplis monitæ nova sacra frequentant,
Turaque dant, sanctasque colunt Ismenides aras.

BOOK IV.

PYRAMUS AND THISBE.

v. 55.

Pyramus et Thisbe, juvenum pulcherrimus alter,
Altera, quas Oriens habuit, prælata puellis,
Contiguas tenuêre domos, ubi dicitur altam
Coctilibus muris cinxisse Semiramis urbem.
Notitiam primosque gradus vicinia fecit;

Tempore crevit amor: tædæ quòque jure coîssent,
Sed vetuêre patres. . . .
Fissus erat tenui rimâ, quam duxerat olim,
Cùm fieret, paries domui communis utrique.
Id vitium nulli per sæcula longa notatum,
(Quid non sentit amor?) primi vidistis, amantes,
Et vocis fecistis iter. Tum, murmure parvo
Multa priùs questi, statuunt, ut nocte silenti
Fallere custodes foribusque excedere tentent,
Cùmque domo exierint, urbis quòque tecta relinquant:
Neve sit errandum lato spatiantibus arvo,
Conveniant ad busta Nini, lateantque sub umbrâ
Arboris. Arbor ibi, niveis uberrima pomis,
Ardua morus, erat, gelido contermina fonti.
Pacta placent, et lux, tardè decedere visa,
Præcipitatur aquis, et aquis nox surgit ab îsdem.
Callida per tenebras, versato cardine, Thisbe
Egreditur, fallitque suos, adopertaque vultum
Pervenit ad tumulum, dictâque sub arbore sedit:
Audacem faciebat amor. Venit ecce recenti
Cæde leæna boum spumantes oblita rictus,
Depositura sitim vicini fontis in undâ.
Quam procul ad lunæ radios Babylonia Thisbe
Vidit, et obscurum timido pede fugit in antrum,
Dumque fugit, tergo velamina lapsa reliquit.
Ut lea sæva sitim multâ compescuit undâ,
Dum redit in silvas, inventos fortè sine ipsâ
Ore cruentato tenues laniavit amictus.
Seriùs egressus vestigia vidit in alto
Pulvere certa feræ, totoque expalluit ore
Pyramus. Ut verò vestem quòque sanguine tinctam
Reperit, 'Una duos,' inquit, 'nox perdet amantes,

E quibus illa fuit longâ dignissima vitâ;
Nostra nocens anima est. Ego te, miseranda, peremi,
In loca plena metûs, qui jussi, nocte venires,
Nec prior huc veni. Nostrum divellite corpus,
Et scelerata fero consumite viscera morsu,
O quicunque sub hac habitatis rupe, leones!
Sed timidi est optare necem.' Velamina Thisbes
Tollit, et ad pactæ secum fert arboris umbram;
Utque dedit notæ lacrymas, dedit oscula vesti,
'Accipe nunc,' inquit, 'nostri quòque sanguinis haustus:'
Quoque erat accinctus, demisit in ilia ferrum.
Nec mora; ferventi moriens e vulnere traxit,
Et jacuit resupinus humi: cruor emicat altè,
Non aliter, quàm cùm vitiato fistula plumbo
Scinditur, et tenui stridente foramine longas
Ejaculatur aquas, atque ictibus aëra rumpit.
Arborei fetus adspergine cædis in atram
Vertuntur faciem, madefactaque sanguine radix
Purpureo tingit pendentia mora colore.
Ecce, metu nondum posito, ne fallat amantem,
Illa redit, juvenemque oculis animoque requirit,
Quantaque vitârit narrare pericula gestit.
Utque locum et visam cognoscit in arbore formam,
(Sic facit incertam pomi color) hæret, an hæc sit.
Dum dubitat, tremebunda videt pulsare cruentum
Membra solum, retroque pedem tulit, oraque buxo
Pallidiora gerens exhorruit æquoris instar,
Quod tremit, exiguâ cùm summum stringitur aurâ.
Sed postquam remorata suos cognovit amores,
Percutit indignos claro plangore lacertos,
Et, laniata comas amplexaque corpus amatum,
Vulnera supplevit lacrymis, fletumque cruori

Miscuit, et, gelidis in vultibus oscula figens,
'Pyrame,' clamavit, 'quis te mihi casus ademit?
Pyrame, responde. Tua te carissima Thisbe
Nominat: exaudi, vultusque attolle jacentes.'
Ad nomen Thisbes oculos jam morte gravatos
Pyramus erexit, visâque recondidit illâ.
Quæ postquam vestemque suam cognovit, et ense
Vidit ebur vacuum, 'Tua te manus,' inquit, 'amorque
Perdidit, infelix. Est et mihi fortis in unum
Hoc manus, est et amor; dabit hic in vulnera vires.
Persequar exstinctum, letique miserrima dicar
Causa comesque tui: quique a me morte revelli
Heu solâ poteras, poteris nec morte revelli.
Hoc tamen amborum verbis estote rogati,
O multùm miseri meus illiusque parentes,
Ut, quos certus amor, quos hora novissima junxit,
Componi tumulo non invideatis eodem.
At tu, quæ ramis, arbor, miserabile corpus
Nunc tegis unius, mox es tectura duorum,
Signa tene cædis, pullosque et luctibus aptos
Semper habe fetus, gemini monumenta cruoris.'
Dixit, et aptato pectus mucrone sub imum
Incubuit ferro, quod adhuc a cæde tepebat.
Vota tamen tetigêre deos, tetigêre parentes:
Nam color in pomo est, ubi permaturuit, ater:
Quodque rogis superest, unâ requiescit in urnâ.

INO AND MELICERTA.

v. 416.

Tum verò totis Bacchi memorabile Thebis
Numen erat, magnasque novi matertera vires

Narrat ubique dei, de totque sororibus expers
Una doloris erat, nisi quem fecêre sorores.
Adspicit hanc natis thalamoque Athamantis habentem
Sublimes animos et alumni numine Juno,
Nec tulit, et secum : 'Potuit de pellice natus
Vertere Mæonios pelagoque immergere nautas,
Et laceranda suæ nati dare viscera matri,
Et triplices operire novis Minyeïdas alis :
Nil poterit Juno nisi inultos flere dolores ?
Idque mihi satis est ? Hæc una potentia nostra est ?
Ipse docet quid agam, (fas est et ab hoste doceri)
Quidque furor valeat, Pentheâ cæde satìsque
Ac supèr ostendit. Cur non stimuletur, eatque
Per cognata suis exempla furoribus Ino ?'
Est via declivis funestâ nubila taxo,
Ducit ad infernas per muta silentia sedes ;
Styx nebulas exhalat iners, umbræque recentes
Descendunt illàc simulacraque functa sepulcris.
Pallor Hiemsque tenent latè loca senta ; novique,
Quà sit iter, manes, Stygiam quod ducat ad urbem,
Ignorant, ubi sit nigri fera regia Ditis.
Mille capax aditus et apertas undique portas
Urbs habet ; utque fretum de totâ flumina terrâ,
Sic omnes animas locus accipit ille, nec ulli
Exiguus populo est, turbamve accedere sentit.
Errant exsangues sine corpore et ossibus umbræ,
Parsque forum celebrant, pars imi tecta tyranni,
Pars alias artes, antiquæ imitamina vitæ.
Sustinet ire illuc, cœlesti sede relictâ,
(Tantum odiis iræque dabat) Saturnia Juno.
Quò simul intravit, sacroque a corpore pressum
Ingemuit limen, tria Cerberus extulit ora,

Et tres latratus simul edidit. Illa sorores
Nocte vocat genitas, grave et implacabile numen.
(Carceris ante fores clausas adamante sedebant,
Deque suis atros pectebant crinibus angues.)
Quam simul agnôrunt inter caliginis umbras,
Surrexêre deæ. Sedes scelerata vocatur.
Viscera præbebat Tityos lanianda, novemque
Jugeribus distentus erat. Tibi, Tantale, nullæ
Deprenduntur aquæ, quæque imminet, effugit arbor.
Aut petis, aut urges ruiturum, Sisyphe, saxum.
Volvitur Ixion, et se sequiturque fugitque.
Molirique suis letum patruelibus ausæ
Assiduæ repetunt, quas perdant, Belides undas.
Quos omnes acie postquam Saturnia torvâ
Vidit et ante omnes Ixiona, rursus ab illo
Sisyphon adspiciens, 'Cur hic e fratribus,' inquit,
'Perpetuas patitur pœnas; Athamanta superbum
Regia dives habet, qui me cum conjuge semper
Sprevit?' et exponit causas odiique viæque,
Quidque velit. Quod vellet, erat, ne regia Cadmi
Staret, et in facinus traherent Athamanta sorores.
Imperium, promissa, preces confundit in unum,
Sollicitatque deas. Sic hæc Junone locutâ,
Tisiphone canos, ut erat, turbata capillos
Movit, et obstantes rejecit ab ore colubras.
Atque ita, 'Non longis opus est ambagibus,' inquit.
'Facta puta, quæcunque jubes: inamabile regnum
Desere, teque refer cœli melioris ad auras.'
Læta redit Juno: quam cœlum intrare parantem
Roratis lustravit aquis Thaumantias Iris.
Nec mora, Tisiphone madefactam sanguine sumit
Importuna facem, fluidoque cruore rubentem

Induitur pallam, tortoque incingitur angue,
Egrediturque domo. Luctus comitatur euntem,
Et Pavor et Terror trepidoque Insania vultu.
Limine constiterat: postes tremuisse feruntur
Æolii, pallorque fores infecit acernas,
Solque locum fugit. Monstris est territa conjux,
Territus est Athamas, tectoque exire parabant.
Obstitit infelix, aditumque obsedit Erinnys,
Nexaque vipereis distendens brachia nodis,
Cæsariem excussit. Motæ sonuêre colubræ,
Parsque jacent humeris, pars circum tempora lapsæ
Sibila dant, saniemque vomunt, linguasque coruscant.
Inde duos mediis abrupit crinibus angues,
Pestiferâque manu raptos immisit. At illi
Inoosque sinus Athamanteosque pererrant,
Inspirantque graves animas; nec vulnera membris
Ulla ferunt: mens est, quæ diros sentiat ictus.
Attulerat secum liquidi quoque monstra veneni,
Oris Cerberei spumas et virus Echidnæ,
Erroresque vagos cæcæque oblivia mentis,
Et scelus et lacrymas rabiemque et cædis amorem,
Omnia trita simul: quæ, sanguine tincta recenti,
Coxerat ære cavo, viridi versata cicutâ.
Dumque pavent illi, vertit furiale venenum
Pectus in amborum, præcordiaque intima movit.
Tum, face jactatâ per eundem sæpius orbem,
Consequitur motis velociter ignibus ignes.
Sic victrix jussique potens ad inania magni
Regna redit Ditis, sumptumque recingitur anguem.
Protinus Æolides mediâ furibundus in aulâ
Clamat, 'Io, comites, his retia tendite silvis·

Hìc modò cum geminâ visa est mihi prole leæna.'
Utque feræ, sequitur vestigia conjugis amens,
Deque sinu matris ridentem et parva Learchum
Brachia tendentem rapit, et bis terque per auras
More rotat fundæ, rigidoque infantia saxo
Discutit ora ferox. Tum denique concita mater,
(Seu dolor hoc fecit seu sparsi causa veneni)
Exululat, passisque fugit malè sana capillis,
Teque ferens parvum nudis, Melicerta, lacertis
'Evoë, Bacche!' sonat. Bacchi sub nomine Juno
Risit, et, 'Hos usus præstet tibi,' dixit, 'alumnus.'
Imminet æquoribus scopulus: pars ima cavatur
Fluctibus, et tectas defendit ab imbribus undas:
Summa riget, frontemque in apertum porrigit æquor.
Occupat hunc (vires insania fecerat) Ino,
Seque super pontum, nullo tardata timore,
Mittit onusque suum. Percussa recanduit unda.
At Venus, immeritæ neptis miserata labores,
Sic patruo blandìta suo est: 'O numen aquarum,
Proxima cui cœlo cessit, Neptune, potestas,
Magna quidem posco; sed tu miserere meorum,
Jactari quos cernis in Ionio immenso,
Et dîs adde tuis. Aliqua et mihi gratia ponto est;
Si tamen in medio quondam concreta profundo
Spuma fui, Graiumque manet mihi nomen ab illâ.'
Annuit oranti Neptunus, et abstulit illis,
Quod mortale fuit, majestatemque verendam
Imposuit, nomenque simul faciemque novavit,
Leucotheeque deum cum matre Palæmona dixit.

CADMUS AND HARMONIA CHANGED TO SERPENTS.

v. 562.

Nescit Agenorides natam parvumque nepotem
Æquoris esse deos. Luctu serieque laborum
Victus et ostentis, quæ plurima viderat, exit
Conditor urbe suâ, tanquam fortuna locorum,
Non sua se premeret; longisque erroribus actus
Contigit Illyricos profugâ cum conjuge fines.
Jamque malis annisque graves, dum prima retractant
Fata domûs, repetuntque suos sermone labores;
'Num sacer ille meâ trajectus cuspide serpens,'
Cadmus ait, 'fuerat, tunc cùm Sidone profectus
Vipereos sparsi per humum, nova semina, dentes?
Quem si cura deûm tam certâ vindicat irâ,
Ipse, precor, serpens in longam porrigar alvum.'
Dixit, et, ut serpens, in longam tenditur alvum,
Duratæque cuti squamas increscere sentit,
Nigraque cæruleis variari corpora guttis,
In pectusque cadit pronus, commissaque in unum
Paulatim tereti tenuantur acumine crura.
Brachia jam restant: quæ restant, brachia tendit,
Et, lacrymis per adhuc humana fluentibus ora,
'Accede, o conjux, accede, miserrima,' dixit,
'Dumque aliquid superest de me, me tange, manumque
Accipe, dum manus est, dum non totum occupat anguis.'
Ille quidem vult plura loqui, sed lingua repentè
In partes est fissa duas; nec verba volenti
Sufficiunt; quotiesque aliquos parat edere questus,
Sibilat: hanc illi vocem Natura relinquit.

Nuda manu feriens exclamat pectora conjux:
'Cadme, mane, teque, infelix, his, exue monstris.
Cadmè, quid hoc? Ubi pes, ubi sunt humerique manusque?
Et color et facies et, dum loquor, omnia? Cur non
Me quoque, cœlestes, in eundem vertitis anguem?'
Dixerat. Ille suæ lambebat conjugis ora,
Inque sinus caros, veluti cognosceret, ibat,
Et dabat amplexus, assuetaque colla petebat.
Quisquis adest (aderant comites) terretur. At illa
Lubrica permulcet cristati colla draconis,
Et subitò duo sunt, junctoque volumine serpunt,
Donec in appositi nemoris subiêre latebras.
Nunc quoque nec fugiunt hominem, nec vulnere lædunt,
Quidque priùs fuerint, placidi meminêre dracones.

ATLAS CHANGED INTO A MOUNTAIN.

v. 620.

Inde per immensum ventis discordibus actus
Nunc huc, nunc illuc, exemplo nubis aquosæ
Fertur, et ex alto seductas æthere longè
Despectat terras, totumque supervolat orbem.
Ter gelidas Arctos, ter Cancri brachia vidit;
Sæpe sub occasus, sæpe est ablatus in ortus;
Jamque cadente die veritus se credere nocti
Constitit Hesperio, regnis Atlantis, in orbe,
Exiguamque petit requiem, dum Lucifer ignes
Evocet Auroræ, cursus Aurora diurnos.
Hìc hominum cunctis ingenti corpore præstans
Iapetionides Atlas fuit. Ultima tellus

Rege sub hoc et pontus erat, qui solis anhelis
Æquora subdit equis, et fessos excipit axes.
Mille greges illi totidemque armenta per herbas
Errabant, et humum vicinia nulla premebat
Arboreæ frondes auro radiante nitentes
Ex auro ramos, ex auro poma tegebant.
'Hospes,' ait Perseus illi, 'seu gloria tangit
Te generis magni, generis mihi Jupiter auctor,
Sive es mirator rerum, mirabere nostras:
Hospitium requiemque peto.' Memor ille vetustæ
Sortis erat: (Themis hanc dederat Parnasia sortem)
'Tempus, Atla, veniet, tua quo spoliabitur auro
Arbor, et hunc prædæ titulum Jove natus habebit.'
Id metuens, solidis pomaria clauserat Atlas
Mœnibus, et vasto dederat servanda draconi,
Arcebatque suis externos finibus omnes.
Huic quoque, 'Vade procul, ne longè gloria rerum,
Quas mentiris,' ait, 'longè tibi Jupiter absit.'
Vimque minis addit, manibusque expellere tentat
Cunctantem et placidis miscentem fortia dictis.
Viribus inferior, (quis enim par esset Atlantis
Viribus?) 'At quoniam parvi tibi gratia nostra est,
Accipe munus,' ait; lævâque a parte Medusæ
Ipse retroversus squalentia protulit ora.
Quantus erat, mons factus Atlas: nam barba comæque
In silvas abeunt; juga sunt humerique manusque;
Quod caput antè fuit, summo est in monte cacumen;
Ossa lapis fiunt. Tum partes auctus in omnes
Crevit in immensum, (sic dî statuistis) et omne
Cum tot sideribus cœlum requievit in illo.

PERSEUS RESCUES ANDROMEDA.

v. 662.

Clauserat Hippotades æterno carcere ventos,
Admonitorque operum cœlo clarissimus alto
Lucifer ortus erat. Pennis ligat ille resumptis
Parte ab utrâque pedes, teloque accingitur unco,
Et liquidum motis talaribus aëra findit.
Gentibus innumeris circùmque infràque relictis,
Æthiopum populos Cepheaque conspicit arva.
Illìc immeritam maternæ pendere linguæ
Andromeden pœnas injustus jusserat Ammon.
Quam simul ad duras religatam brachia cautes
Vidit Abantiadès; ait, 'O non digna catenis,
Pande requirenti nomen terræque tuumque,
Et cur vincla geras.' Primò silet illa, nec audet
Appellare virum virgo, manibusque modestos
Celâsset vultus, si non religata fuisset.
Lumina, quod potuit, lacrymis implevit obòrtis.
Sæpius instanti, sua ne delicta fateri
Nolle videretur, nomen terræque suumque,
Quantaque maternæ fuerit fiducia formæ,
Indicat; et, nondum memoratis omnibus, unda
Insonùit, veniensque immenso bellua ponto
Eminet, et latum sub pectore possidet æquor.
Conclamat virgo: genitor lugubris, et una
Mater adest, ambo miseri, sed justiùs illa.
Nec secum auxilium, sed dignos tempore fletus
Plangoremque ferunt, vinctoque in corpore adhærent.
Cùm sic hospes ait: 'Lacrymarum longa manere
Tempora vos potèrunt; ad opem brevis hora ferendam est.

Hanc ego si peterem Perseus Jove natus, et ille
Gorgonis anguicomæ Perseus superator, et alis
Ætherias ausus jactatis ire per auras,
Præferrer cunctis certè gener. Addere tantis
Dotibus et meritum (faveant modò numina) tento.
Ut mea sit, servata meâ virtute, paciscor.'
Accipiunt legem, (quis enim dubitaret?) et orant,
Promittuntque supèr regnum dotale parentes.
Ecce, velut navis præfixo concita rostro
Sulcat aquas, juvenum sudantibus acta lacertis
Sic fera, dimotis impulsu pectoris undis,
Tantum aberat scopulis, quantum Balearica torto
Funda potest plumbo medii transmittere cœli;
Cùm subitò juvenis, pedibus tellure repulsâ,
Arduus in nubes abiit. Ut in æquore summo
Umbra viri visa est, visam fera sævit in umbram.
Utque Jovis præpes, vacuo cùm vidit in arvo
Præbentem Phœbo liventia terga draconem,
Occupat aversum, neu sæva retorqueat ora,
Squamigeris avidos figit cervicibus ungues;
Sic celeri missus præceps per inane volatu
Terga feræ pressit, dextroque frementis in armo
Inachides ferrum curvo tenus abdidit hamo.
Vulnere læsa gravi modò se sublimis in auras
Attollit, modo subdit aquis, modò more ferocis
Versat apri, quem turba canum circumsona terret.
Ille avidos morsus velocibus effugit alis,
Quàque patent, nunc terga cavis supèr obsita conchis,
Nunc laterum costas, nunc quà tenuissima cauda
Desinit in piscem, falcato verberat ense.
Bellua puniceo mixtos cum sanguine fluctus
Ore vomit. Maduêre graves adspergine pennæ;

Nec bibulis ultrà Perseus talaribus ausus
Credere, conspexit scopulum, qui vertice summo
Stantibus exstat aquis, operitur ab æquore moto.
Nixus eo, rupisque tenens juga prima sinistrâ,
Ter quater exegit repetita per ilia ferrum.
Littora cum plausu clamor superasque deorum
Implevêre domos. Gaudent, generumque salutant,
Auxiliumque domûs servatoremque fatentur
Cassiope Cepheusque pater. Resoluta catenis
Incedit virgo, pretiumque et causa laboris.

NUPTIALS OF PERSEUS AND ANDROMEDA.

Dîs tribus ille focos totidem de cespite ponit,
Lævum Mercurio, dextrum tibi, bellica virgo,
Ara Jovis media est. Mactatur vacca Minervæ,
Alipedi vitulus, taurus tibi, summe deorum.
Protinus Andromeden et tanti præmia facti
Indotata rapit. Tædas Hymenæus Amorque
Præcutiunt; largis satiantur odoribus ignes,
Sertaque dependent tectis, et ubique lyræque
Tibiaque et cantus, animi felicia læti
Argumenta, sonant; reseratis aurea valvis
Atria tota patent, pulchroque instructa paratu
Cephenum proceres ineunt convivia regis.
Postquam epulis functi generosi munere Bacchi
Diffudêre animos, cultusque genusque locorum
Quærit Abantiades: quærenti protinus unus
Narrat Lyncides moresque habitumque virorum.
Quæ simul edocuit, 'Nunc, o fortissime,' dixit,
'Fare, precor, Perseu, quantâ virtute quibusque
Artibus abstuleris crinita draconibus ora.'

Narrat Agenorides gelido sub Atlante jacentem
Esse locum solidæ tutum munimine molis;
Cujus in introitu geminas habitâsse sorores
Phorcidas, unius sortitas luminis usum:
Id se solerti furtim, dum traditur, astu
Supposità cepisse manu; perque abdita longè
Deviaque et silvis horrentia saxa fragosis
Gorgoneas tetigisse domos, passimque per agros
Perque vias vidisse hominum simulacra ferarumque
In silicem ex ipsis visâ conversa Medusâ:
Se tamen horrendæ clypei, quod læva gerebat,
Ære repercusso formam adspexisse Medusæ,
Dumque gravis somnus colubrasque ipsamque tenebat,
Eripuisse caput collo; pennisque fugacem
Pegason et fratrem, matris de sanguine natos.

BOOK V.

A TUMULT EXCITED BY PHINEUS.

v. 1.

Dumque ea Cephenum medio Danaëius heros
Agmine commemorat, fremitu regalia turbæ
Atria complentur; nec conjugialia festa
Qui canat, est clamor, sed qui fera nuntiet arma;
Inque repentinos convivia versa tumultus
Assimulare freto possis, quod sæva quietum
Ventorum rabies motis exasperat undis.
Primus in his Phineus, belli temerarius auctor,

Fraxineam quatiens æratæ cuspidis hastam,
'En,' ait, 'en adsum præreptæ conjugis ultor.
Nec mihi te pennæ nec falsum versus in aurum
Jupiter, eripiet.' Conanti mittere Cepheus,
'Quid facis?' exclamat: 'quæ te, germane, furentem
Mens agit in facinus? Meritisne hæc gratia tantis
Redditur, hac vitam servatæ dote rependis?
Quam tibi non Perseus, verum si quæris, ademit,
Sed grave Nereïdum numen, sed corniger Ammon,
Sed quæ visceribus veniebat bellua ponti
Exsaturanda meis. Illo tibi tempore rapta est,
Quo peritura fuit. Nisi si, crudelis, id ipsum
Exigis, ut pereat, luctuque levabere nostro.
Scilicet haud satis est, quòd, te spectante, revincta est,
Et nullam quòd opem patruus sponsusve tulisti:
Insuper, a quoquam quòd sit servata, dolebis,
Præmiaque eripies? Quæ si tibi magna videntur,
Ex illis scopulis, ubi erant affixa, petîsses.
Nunc sine, qui petiit, per quem hæc non orba senectus,
Ferre, quod et meritis et voce est pactus; eumque
Non tibi sed certæ prælatum intellige morti.'
Ille nihil contrà, sed et hunc et Persea vultu
Alterno spectans, petat hunc ignorat an illum;
Cunctatusque brevi, contortam viribus hastam,
Quantas ira dabat, nequicquam in Persea misit;
Et stetit illa toro: stratis tum denique Perseus
Exsiluit, teloque ferox inimica remisso
Pectora rupisset, nisi post altaria Phineus
Isset: et (indignum!) scelerato profuit ara.
Fronte tamen Rhœti non irrita cuspis adhæsit.
Qui postquam cecidit, ferrumque ex osse revulsum est,
Calcitrat, et positas adspergit sanguine mensas.

Tum verò indomitas ardescit vulgus in iras,
Telaque conjiciunt; et sunt, qui Cephea dicant
Cum genero debere mori. Sed limine tecti
Exierat Cepheus, testatus jusque fidemque
Hospitiique deos ea, se prohibente, moveri.
Bellica Pallas adest, et protegit ægide fratrem,
Datque animos. Erat Indus Athis, quem flumine Gango
Edita Limnate vitreis peperisse sub undis
Creditur, egregius formâ, quam divite cultu
Augebat, bis adhuc octonis integer annis,
Indutus chlamydem Tyriam, quam limbus obibat
Aureus; ornabant aurata monilia collum,
Et madidos myrrhâ curvum crinale capillos.
Ille quidem jaculo quamvis distantia misso
Figere doctus erat, sed tendere doctior arcus.
Tum quòque lenta manu flectentem cornua Perseus
Stipite, qui mediâ positus fumabat in arâ,
Perculit, et fractis confudit in ossibus ora.
Hunc ubi laudatos jactantem in sanguine vultus
Assyrius vidit Lycabas, junctissimus illi
Et comes et veri non dissimulator amoris;
Postquam exhalantem sub acerbo vulnere vitam
Deploravit Athin, quos ille tetenderat arcus
Arripit, et, 'Mecum tibi sint certamina,' dixit;
'Nec longùm pueri fato lætabere, quo plus
Invidiæ quàm laudis habes.' Hæc omnia nondum
Dixerat: emicuit nervo penetrabile telum,
Vitatumque tamen sinuosâ veste pependit.
Vertit in hunc harpen spectatam cæde Medusæ
Acrisioniades, adigitque in pectus. At ille
Jam moriens, oculis sub nocte natantibus atrâ

Circumspexit Athin, seque acclinavit ad illum,
Et tulit ad manes junctæ solatia mortis.
Nec Phineus ausus concurrere cominus hosti
Intorquet jaculum, quod detulit error in Idan,
Expertem frustrà belli et neutra arma secutum.
Ille tuens oculis immitem Phinea torvis,
'Quandoquidem in partes,' ait, 'abstrahor, accipe, Phineu,
Quem fecisti hostem, pensaque hoc vulnere vulnus.'
Jamque remissurus tractum de corpore telum
Sanguine defectos cecidit collapsus in artus.
Hìc quòque Cephenum post regem primus Odites
Ense jacet Clymeni; Protenora percutit Hypseus;
Hypsea Lyncides. Fuit et grandævus in illis
Emathion, æqui cultor timidusque deorum;
Quem quoniam prohibent anni bellare, loquendo
Pugnat, et incessit, sceleratàque devovet arma.
Huic Chromis amplexo tremulis altaria palmis
Decutit ense caput, quod protinus incidit aræ,
Atque ibi semanimi verba exsecrantia linguâ
Edidit, et medios animam exspiravit in ignes.
Plus tamen exhausto superest: namque omnibus unum
Opprimere est animus. Conjurata undique pugnant
Agmina pro causâ meritum impugnante fidemque.
Hac pro parte socer frustrà pius et nova conjux
Cum genitrice favent, ululatuque atria complent.
Sed sonus armorum superat, gemitusque cadentûm,
Pollutosque simul multo Bellona Penates
Sanguine perfundit, renovataque prœlia miscet.
Circueunt unum Phineus et mille secuti
Phinea; tela volant hibernâ grandine plura
Præter utrumque latus, præterque et lumen et aures.

Applicat hic humeros ad magnæ saxa columnæ,
Tutaque terga gerens, adversaque in agmina versus,
Sustinet instantes. Instabat parte sinistrâ
Choanius Molpeus, dextrâ Nabatæus Ethemon.
Tigris ut, auditis diversâ valle duorum
Exstimulata fame mugitibus armentorum,
Nescit, utrò potiùs ruat, et ruere ardet utròque;
Sic dubius Perseus, dextrâ lævâne feratur,
Molpea trajecti submovit vulnere cruris;
Contentusque fugâ est. Neque enim dat tempus Ethemon,
Sed furit, et, cupiens alto dare vulnera collo,
Non circumspectis exactum viribus ensem
Fregit, et extremâ percussæ parte columnæ
Lamina dissiluit, dominique in gutture fixa est.
Non tamen ad letum causas satis illa valentes
Plaga dedit. Trepidum Perseus et inertia frustrà
Brachia tendentem Cyllenide confodit harpe.

PHINEUS AND HIS COMPANIONS TURNED TO STONE.

Verùm ubi virtutem turbæ succumbere vidit,
'Auxilium,' Perseus, 'quoniam sic cogitis ipsi,'
Dixit, 'ab hoste petam. Vultus avertite vestros,
Si quis amicus adest:' et Gorgonis extulit ora.
'Quære alium, tua quem moveant miracula,' dixit
Thescelus; utque manu jaculum fatale parabat
Mittere, in hoc hæsit signum de marmore gestu.
Proximus huic Ampyx animi plenissima magni
Pectora Lyncidæ gladio petit, inque petendo
Dextera diriguit, nec citrà mota nec ultrà.
At Nileus, qui se genitum septemplice Nilo

Ementitus erat, clypeo quòque flumina septem
Argento partim, partim cælaverat auro,
'Adspice,' ait, 'Perseu, nostræ primordia gentis;
Magna feres tacitas solatia mortis ad umbras,
A tanto cecidisse viro.' Pars ultima vocis
In medio suppressa sono est, adapertaque velle
Ora loqui credas, nec sunt ea pervia verbis.
Increpat hos, 'Vitioque animi, non viribus,' inquit,
'Gorgoneis torpetis,' Eryx: 'incurrite mecum,
Et prosternite humi juvenem magica arma moventem.'
Incursurus erat; tenuit vestigia tellus,
Immotusque silex armataque mansit imago.
Hi tamen ex merito pœnam subiêre; sed unus
Miles erat Persei, pro quo dum pugnat, Aconteus,
Gorgone conspectâ saxo concrevit oborto.
Quem ratus Astyages etiamnum vivere, longo
Ense ferit; sonuit tinnitibus ensis acutis.
Dum stupet Astyages, naturam traxit eandem,
Marmoreoque manet vultus mirantis in ore.
Nomina longa mora est mediâ de plebe virorum
Dicere. Bis centum restabant corpora pugnæ;
Gorgone bis centum riguerunt corpora visâ.
Pœnitet injusti nunc denique Phinea belli.
Sed quid agat? Simulacra videt diversa figuris,
Agnoscitque suos, et nomine quemque vocatum
Poscit opem; credensque parum, sibi proxima tangit
Corpora: marmor erant. Avertitur, atque ita supplex
Confessasque manus obliquaque brachia tendens
'Vincis,' ait, 'Perseu: remove tua monstra, tuæque
Saxificos vultus, quæcumque ea, tolle Medusæ,
Tolle, precor. Non nos odium regnive cupido
Compulit ad bellum; pro conjuge movimus arma.

Causa fuit meritis melior tua, tempore nostra.
Non cessisse piget. Nihil, o fortissime, præter
Hanc animam concede mihi, tua cetera sunto.'
Talia dicenti neque eum, quem voce rogabat,
Respicere audenti, 'Quod,' ait, 'timidissime Phineu,
Et possum tribuisse, et magnum munus inerti est,
(Pone metum) tribuam: nullo violabere ferro.
Quin etiam mansura dabo monumenta per ævum;
Inque domo soceri semper spectabere nostri,
Ut mea se sponsi soletur imagine conjux.'
Dixit, et in partem Phorcynida transtulit illam,
Ad quam se trepido Phineus obverterat ore.
Tum quòque conanti sua flectere lumina cervix
Diriguit, saxoque oculorum induruit humor.
Sed tamen os timidum vultusque in marmore supplex
Submissæque manus faciesque obnoxia mansit.

PROSERPINE CARRIED OFF BY PLUTO.

v. 341.

Prima Ceres unco glebam dimovit aratro;
Prima dedit fruges alimentaque mitia terris;
Prima dedit leges; Cereris sunt omnia munus.
Illa canenda mihi est. Utinam modò dicere possem
Carmina digna deâ! certè est dea carmine digna.
Vasta giganteis injecta est insula membris
Trinacris, et magnis subjectum molibus urget
Ætherias ausum sperare Typhoëa sedes.
Nititur ille quidem, pugnatque resurgere sæpe;
Dextra sed Ausonio manus est subjecta Peloro,
Læva, Pachyne, tibi, Lilybæo crura premuntur,
Degravat Ætna caput, sub quâ resupinus arenas

Ejectat, flammamque fero vomit ore Typhoëus.
Sæpe remoliri luctatur pondera terræ,
Oppidaque et magnos devolvere corpore montes.
Inde tremit tellus, et rex pavet ipse silentum,
Ne pateat latoque solum retegatur hiatu,
Immissusque dies trepidantes terreat umbras.
Hanc metuens cladem tenebrosâ sede tyrannus
Exierat, curruque atrorum vectus equorum
Ambibat Siculæ cautus fundamina terræ.
Postquam exploratum satis est loca nulla labare,
Depositique metus, videt hunc Erycina vagantem
Monte suo residens, natumque amplexa volucrem,
'Arma manusque meæ, mea, nate, potentia,' dixit,
'Illa, quibus superas omnes, cape tela, Cupido,
Inque dei pectus celeres molire sagittas,
Cui triplicis cessit fortuna novissima regni.
Tu superos ipsumque Jovem, tu numina ponti
Victa domas ipsumque, regit qui numina ponti.
Tartara quid cessant? Cur non matrisque tuumque
Imperium profers? Agitur pars tertia mundi.
Et tamen in cœlo, quæ jam patientia nostra est,
Spernimur, ac mecum vires minuuntur Amoris.
Pallada nonne vides jaculatricemque Dianam
Abscessisse mihi? Cereris quòque filia virgo,
Si patiemur, erit: nam spes affectat easdem.
At tu pro socio, si qua est ea gratia, regno,
Junge deam patruo.' Dixit Venus. Ille pharetram
Solvit, et arbitrio matris de mille sagittis
Unam seposuit, sed quâ nec acutior ulla,
Nec minùs incerta est, nec quæ magis audiat arcum;
Oppositoque genu curvavit flexile cornu:
Inque cor hamatâ percussit arundine Ditem.

Haud procul Hennæis lacus est a mœnibus altæ,
Nomine Pergus, aquæ. Non illo plura Caÿstros
Carmina cygnorum labentibus audit in undis.
Silva coronat aquas, cingens latus omne, suisque
Frondibus, ut velo, Phœbeos submovet ignes.
Frigora dant rami, varios humus humida flores;
Perpetuum ver est. Quo dum Proserpina luco
Ludit, et aut violas aut candida lilia carpit;
Dumque puellari studio calathosque sinumque
Implet, et æquales certat superare legendo;
Pæne simul visa est, dilectaque, raptaque Diti:
Usque adeò est properatus amor. Dea territa mæsto
Et matrem et comites, sed matrem sæpius, ore
Clamat, et, ut summâ vestem laniârat ab orâ,
Collecti flores tunicis cecidêre remissis;
Tantaque simplicitas puerilibus affuit annis,
Hæc quòque virgineum movit jactura dolorem.
Raptor agit currus, et nomine quemque vocatos
Exhortatur equos, quorum per colla jubasque
Excutit obscurâ tinctas ferrugine habenas;
Perque lacus altos et olentia sulfure fertur
Stagna Palicorum ruptâ fervĕntia terrâ;
Et quà Bacchiadæ, bimari gens orta Corintho,
Inter inæquales posuerunt mœnia portus.
Est medium Cyanes et Pisææ Arethusæ,
Quod coït angustis inclusum cornibus, æquor.
Hic fuit, a cujus stagnum quòque nomine dictum est,
Inter Sicelidas Cyane celeberrima nymphas;
Agnovitque deam: 'Nec longiùs ibitis,' inquit:
'Non potes invitæ Cereris gener esse: roganda,
Non rapienda fuit. Quòd si componere magnis
Parva mihi fas est, et me dilexit Anapis,

Exorata tamen, nec, ut hæc, exterrita nupsi.'
Dixit, et in partes diversas brachia tendens
Obstitit. Haud ultrà tenuit Saturnius iram,
Terribilesque hortatus equos, in gurgitis ima
Contortum valido sceptrum regale lacerto
Condidit. Icta viam tellus in Tartara fecit,
Et pronos currus medio cratere recepit.
At Cyane, raptamque deam contemptaque fontis
Jura sui mærens, inconsolabile vulnus
Mente gerit tacitâ, lacrymisque absumitur omnis;
Et, quarum fuerat magnum modò numen, in illas
Extenuatur aquas. Molliri membra videres,
Ossa pati flexus, ungues posuisse rigorem,
Primaque de totâ tenuissima quæque liquescunt,
Cærulei crines digitique et crura pedesque:
Nam brevis in gelidas membris exilibus undas
Transitus est. Post hæc humeri tergumque latusque
Pectoraque in tenues abeunt evanida rivos;
Denique pro vivo vitiatas sanguine venas
Lympha subit, restatque nihil, quod prendere possis.

CERES SEARCHES FOR PROSERPINE.

Interea pavidæ nequicquam filia matri
Omnibus est terris, omni quæsita profundo.
Illam non udis veniens Aurora capillis
Cessantem vidit, non Hesperus; illa duabus
Flammiferas pinus manibus succendit ab Ætnâ,
Perque pruinosas tulit irrequieta tenebras.
Rursus ubi alma dies hebetârat sidera, natam
Solis ad occasus solis quærebat ab ortu.
Fessa labore sitim collegerat, oraque nulli

Colluerant fontes, cùm tectam stramine vidit
Forte casam parvasque fores pulsavit. At inde
Prodit anus, divamque videt, lymphamque roganti
Dulce dedit, tostâ quod coxerat antè polentâ.
Dum bibit illa datum, duri puer oris et audax
Constitit ante deam, risitque, avidamque vocavit.
Offensa est, neque adhuc epotâ parte loquentem
Cum liquido mixtâ perfudit diva polentâ.
Combibit os maculas, et, quà modò brachia gessit,
Crura gerit; cauda est mutatis addita membris;
Inque brevem formam, ne sit vis magna nocendi,
Contrahitur, parvâque minor mensura lacertâ est.
Mirantem flentemque et tangere monstra parantem
Fugit anum, latebramque petit, aptumque colori
Nomen habet, variis stellatus corpora guttis.
Quas dea per terras et quas erraverit undas,
Dicere longa mora est: quærenti defuit orbis.
Sicaniam repetit, dumque omnia lustrat eundo,
Venit et ad Cyanen. Ea, ni mutata fuisset,
Omnia narrâsset; sed et os et lingua volenti
Dicere non aderant; nec, quo loqueretur, habebat.
Signa tamen manifesta dedit notamque parenti,
Illo fortè loco delapsam in gurgite sacro
Persephones zonam summis ostendit in undis.
Quam simul agnovit, tanquam tum denique raptam
Scîsset, inornatos laniavit diva capillos,
Et repetita suis percussit pectora palmis.
Nescit adhuc, ubi sit; terras tamen increpat omnes,
Ingratasque vocat nec frugum munere dignas,
Trinacriam ante alias, in quâ vestigia damni
Reperit. Ergo illic sævâ vertentia glebas
Fregit aratra manu; parilique irata colonos

Ruricolasque boves leto dedit, arvaque jussit
Fallere depositum, vitiataque semina fecit.
Fertilitas terræ, latum vulgata per orbem,
Cassa jacet: primis segetes moriuntur in herbis,
Et modò sol nimius, nimius modò corripit imber,
Sideraque ventique nocent, avidæque volucres
Semina jacta legunt, lolium tribulique fatigant
Triticeas messes et inexpugnabile gramen.
Tum caput Eleïs Alpheïas extulit undis,
Rorantesque comas a fronte removit ad aures,
Atque ait: 'O toto quæsitæ virginis orbe
Et frugum genitrix, immensos siste labores,
Neve tibi fidæ violenta irascere terræ.
Terra nihil meruit, patuitque invita rapinæ.
Nec sum pro patriâ supplex; huc hospita veni:
Pisa mihi patria est, et ab Elide ducimus ortus;
Sicaniam peregrina colo; sed gratior omni
Hæc mihi terra solo est. Hos nunc Arethusa penates,
Hanc habeo sedem, quam tu, mitissima, serva.
Mota loco cur sim, tantique per æquoris undas
Advehar Ortygiam, veniet narratibus hora
Tempestiva meis, cùm tu curisque levata,
Et vultûs melioris eris. Mihi pervia tellus
Præbet iter, subterque imas ablata cavernas
Hìc caput attollo, desuetaque sidera cerno.
Ergo, dum Stygio sub terris gurgite labor,
Visa tua est oculis illic Proserpina nostris.
Illa quidem tristis, nec adhuc interrita vultu,
Sed regina tamen, sed opaci maxima mundi,
Sed tamen inferni pollens matrona tyranni.'
Mater ad auditas stupuit, ceu saxea, voces,
Attonitæque diu similis fuit: utque dolore

Pulsa gravi gravis est amentia; curribus auras
Exit in ætherias. Ibi toto nubila vultu
Ante Jovem passis stetit invidiosa capillis,
'Proque meo veni supplex tibi, Jupiter,' inquit,
'Sanguine proque tuo. Si nulla est gratia matris,
Nata patrem moveat; neu sit tibi cura, precamur,
Vilior illius, quòd nostro est edita partu.
En! quæsita diu tandem mihi nata reperta est;
Si reperire vocas amittere certiùs, aut si
Scire ubi sit reperire vocas. Quòd rapta, feremus,
Dummodo reddat eam; neque enim prædone marito
Filia digna tua est, si jam mea filia non est.'
Jupiter excepit: 'Commune est pignus onusque
Nata mihi tecum; sed, si modò nomina rebus
Addere vera placet, non hoc injuria factum,
Verùm amor est; neque erit nobis gener ille pudori.
Tu modò, diva, velis. Ut desint cetera; quantum est
Esse Jovis fratrem! quid, quòd nec cetera desunt,
Nec cedit nisi sorte mihi? Sed tanta cupido
Si tibi discidii est, repetet Proserpina cœlum;
Lege tamen certâ, si nullos contigit illic
Ore cibos: nam sic Parcarum fœdere cautum est.'
Dixerat. At Cereri certum est educere natam.
Non ita fata sinunt; quoniam jejunia virgo
Solverat, et, cultis dum simplex errat in hortis,
Puniceum curvâ decerpserat arbore pomum,
Sumptaque pallenti septem de cortice grana
Presserat ore suo. Solusque ex omnibus illud
Ascalaphus vidit, quem quondam dicitur Orphne,
Inter Avernales haud ignotissima nymphas,
Ex Acheronte suo furvis peperisse sub antris;
Vidit, et indicio reditum crudelis ademit.

Ingemuit regina Erebi, testemque profanum
Fecit avem, sparsumque caput Phlegethontide lymphâ
In rostrum et plumas et grandia lumina vertit.
Ille sibi ablatus fulvis amicitur ab alis,
Inque caput crescit, longosque reflectitur ungues,
Vixque movet natas per inertia brachia pennas,
Fœdaque fit volucris, venturi nuntia luctûs,
Ignavus bubo, dirum mortalibus omen.
At medius fratrisque sui mœstæque sororis
Jupiter ex æquo volventem dividit annum.
Nunc dea, regnorum numen commune duorum,
Cum matre est totidem, totidem cum conjuge menses.
Vertitur extemplo facies et mentis et oris:
Nam, modò quæ poterat Diti quòque mæsta videri,
Læta deæ frons est: ut sol, qui tectus aquosis
Nubibus antè fuit, victis ubi nubibus exit.

BOOK VI.

THE IMPIETY OF NIOBE.

v. 148.

Ante suos Niobe thalamos cognoverat illam,
Tunc cùm Mæoniam virgo Sipylumque colebat;
Nec tamen admonita est pœnâ popularis Arachnes
Cedere cœlitibus verbisque minoribus uti.
Multa dabant animos; sed enim nec conjugis artes
Nec genus amborum magnique potentia regni
Sic placuêre illi, quamvis ea cuncta placerent,

Ut sua progenies: et felicissima matrum
Dicta foret Niobe, si non sibi visa fuisset.
Nam sata Tiresiâ, venturi præscia, Manto
Per medias fuerat, divino concita motu,
Vaticinata vias: 'Ismenides, ite frequentes,
Et date Latonæ, Latonigenisque duobus,
Cum prece tura piâ, lauroque innectite crinem.
Ore meo Latona jubet.' Paretur, et omnes
Thebaïdes jussis sua tempora frondibus ornant,
Turaque dant sanctis et verba precantia flammis.
Ecce venit comitum Niobe celeberrima turbâ,
Vestibus intexto Phrygiis spectabilis auro,
Et, quantum ira sinit, formosa, movensque decoro
Cum capite immissos humerum per utrumque capillos.
Constitit; utque oculos circumtulit alta superbos,
'Quis furor auditos,' inquit, 'præponere visis
Cœlestes? aut cur colitur Latona per aras,
Numen adhuc sine ture meum est? Mihi Tantalus auctor,
Cui licuit soli superorum tangere mensas;
Pleïadum soror est genitrix mea; maximus Atlas
Est avus, ætherium qui fert cervicibus axem;
Jupiter alter avus; socero quòque glorior illo.
Me gentes metuunt Phrygiæ; me regia Cadmi
Sub dominâ est; fidibusque mei commissa mariti
Mœnia cum populis a meque viroque reguntur.
In quamcunque domûs adverto lumina partem,
Immensæ spectantur opes. Accedit eòdem
Digna deæ facies. Huc natas adjice septem
Et totidem juvenes, et mox generosque nurusque.
Quærite nunc, habeat quam nostra superbia causam!
Quoque modo audetis genitam Titanida Cœo
Latonam præferre mihi, cui maxima quondam

Exiguam sedem parituræ terra negavit?
Nec cœlo nec humo nec aqúis dea vestra recepta est.
Exsul erat mundi, donec miserata vagantem,
'Hospita tu terris erras, ego,' dixit, 'in undis,'
Instabilemque locum Delos dedit. Illa duorum
Facta parens, uteri pars est hæc septima nostri.
Sum felix: quis enim neget hoc? felixque manebo.
Hoc quòque quis dubitet? tutam me copia fecit.
Major sum, quàm cui possit Fortuna nocere;
Multaque ut eripiat, multo mihi plura relinquet.
Excessêre metum mea jam bona. Fingite demi
Huic aliquid populo natorum posse meorum,
Non tamen ad numerum redigar spoliata duorum
Latonæ: turbâ quo quàntùm distat ab orbâ?
Ite sacris, properate sacris, laurumque capillis
Ponite.' Deponunt, et sacra infecta relinquunt;
Quodque licet, tacito venerantur murmure numen.
Indignata dea est, summoque in vertice Cynthi
Talibus est dictis geminâ cum prole locuta:
'En ego, vestra parens, vobis animosa creatis,
Et nisi Junoni nulli cessura dearum,
An dea sim, dubitor, perque omnia secula cultis
Arceor, o nati, nisi vos succurritis, aris.
Nec dolor hic solus: diro convicia facto
Tantalis adjecit, vosque est postponere natis
Ausa suis; et me (quod in ipsam recidat) orbam
Dixit, et exhibuit linguam scelerata paternam.'
Adjectura preces erat his Latona relatis:
'Desine,' Phœbus ait, 'pœnæ mora longa querela est.'
Dixit idem Phœbe; celerique per aëra lapsu
Contigerant tecti Cadmeïda nubibus arcem.

THE PUNISHMENT OF NIOBE.

Planus erat latèque patens prope mœnia campus,
Assiduis pulsatus equis; ubi turba rotarum
Duraque mollierat subjectas ungula glebas.
Pars ibi de septem genitis Amphione fortes
Conscendunt in equos, Tyrioque rubentia fuco
Terga premunt, auroque graves moderantur habenas.
E quibus Ismenos, qui matri sarcina quondam
Prima suæ fuerat, dum certum flectit in orbem
Quadrupedis cursus, spumantiaque ora coërcet,
'Hei mihi!' conclamat, medioque in pectore fixa
Tela gerit, frenisque manu moriente remissis,
In latus a dextro paulatim defluit armo.
Proximus, audito sonitu per inane pharetræ
Frena dabat Sipylus, veluti cùm præscius imbris
Nube fugit visâ, pendentiaque undique rector
Carbasa deducit, ne quâ levis effluat aura.
Frena tamen dantem non evitabile telum
Consequitur, summâque tremens cervice sagitta
Hæsit, et exstabat nudum de gutture ferrum.
Ille, ut erat pronus, per colla admissa jubasque
Volvitur, et calido tellurem sanguine fœdat.
Phædimus infelix, et aviti nominis heres
Tantalus, ut solito finem imposuêre labori,
Transierant ad opus nitidæ juvenile palæstræ;
Et jam contulerant arcto luctantia nexu
Pectora pectoribus: cùm tento concita nervo,
Sicut erant juncti, trajecit utrumque sagitta.
Ingemuêre simul, simul incurvata dolore
Membra solo posuêre, simul suprema jacentes

Lumina versârunt, animam simul exhalârunt.
Adspicit Alphenor, laniataque pectora plangens
Advolat, ut gelidos complexibus allevet artus,
Inque pio cadit officio: nam Delius illi
Intima fatifero rupit præcordia ferro.
Quod simul eductum, pars est pulmonis in hamis
Eruta, cumque animâ cruor est effusus in auras.
At non intonsum simplex Damasichthona vulnus
Afficit. Ictus erat, quà crus esse incipit, et quà
Mollia nervosus facit internodia poples;
Dumque manu tentat trahere exitiabile telum,
Altera per jugulum pennis tenus acta sagitta est.
Expulit hanc sanguis, seque ejaculatus in altum
Emicat, et longè terebratâ prosilit aurâ.
Ultimus Ilioneus non profectura precando
Brachia sustulerat: 'Dîque o communiter omnes,'
Dixerat, ignarus non omnes esse rogandos,
'Parcite!' Motus erat, cùm jam revocabile telum
Non fuit, Arcitenens; minimo tamen occidit ille
Vulnere, non altè percusso corde sagittâ.
Fama mali populique dolor lacrymæque suorum
Tam subitæ matrem certam fecêre ruinæ,
Mirantem potuisse, irascentemque quòd ausi
Hoc essent superi, quòd tantum juris haberent.
Nam pater Amphion, ferro per pectus adacto,
Finierat moriens pariter cum luce dolorem.
Heu quantùm hæc Niobe Niobe distabat ab illâ,
Quæ modò Latoïs populum submoverat aris,
Et mediam tulerat gressus resupina per urbem,
Invidiosa suis! at nunc miseranda vel hosti,
Corporibus gelidis incumbit, et ordine nullo
Oscula dispensat natos suprema per omnes.

A quibus ad cœlum liventia brachia tendens,
'Pascere, crudelis, nostro, Latona, dolore,
Pascere,' ait, 'satiaque meo tua pectora luctu,
Corque ferum satia,' dixit: 'per funera septem
Efferor: exsulta, victrixque inimica triumpha.
Cur autem victrix? miseræ mihi plura supersunt,
Quàm tibi felici: post tot quòque funera vinco.'
Dixerat; et sonuit contento nervus ab arcu,
Qui præter Nioben unam conterruit omnes.
Illa malo est audax. Stabant cum vestibus atris
Ante toros fratrum demisso crine sorores.
E quibus una, trahens hærentia viscere tela,
Imposito fratri moribunda relanguit ore.
Altera, solari miseram conata parentem,
Conticuit subitò, duplicataque vulnere cæco est,
Oraque non pressit, sibi postquam spiritus exit.
Hæc frustrà fugiens collabitur; illa sorori
Immoritur: latet hæc; illam trepidare videres.
Sexque datis leto, diversaque vulnera passis,
Ultima restabat; quam toto corpore mater,
Totâ veste tegens, 'Unam minimamque relinque;
De multis minimam posco,' clamavit, 'et unam.'
Dumque rogat, pro quâ rogat, occidit. Orba resedit
Exanimes inter natos natasque virumque,
Diriguitque malis. Nullos movet aura capillos;
In vultu color est sine sanguine; lumina mæstis
Stant immota genis: nihil est in imagine vivum.
Ipsa quòque interiùs cum duro lingua palato
Congelat, et venæ desistunt posse moveri;
Nec flecti cervix, nec brachia reddere gestus,
Nec pes ire potest; intra quòque viscera saxum est.
Flet tamen, et validi circumdata turbine venti

In patriam rapta est: ubi fixa cacumine montis
Liquitur, et lacrymas etiamnunc marmora manant.

PROGNE AND PHILOMELA.

v. 620.

Ad matrem veniebat Itys. Quid possit, ab illo
Admonita est, oculisque tuens immitibus, 'Ah quàm
Es similis patri!' dixit; nec plura locuta
Triste parat facinus, tacitâque exæstuat irâ.
Ut tamen accessit natus, matrique salutem
Attulit, et parvis adduxit colla lacertis,
Mixtaque blanditiis puerilibus oscula junxit;
Mota quidem est genitrix, infractaque constitit ira,
Invitique oculi lacrymis maduêre coactis;
Sed simul ex nimiâ matrem pietate labare
Sensit; ab hoc iterum est ad vultus versa sororis,
Inque vicem spectans ambos, 'Cur admovet,' inquit,
'Alter blanditias, raptâ silet altera linguâ?
Quam vocat hic matrem, cur non vocat illa sororem?
Cui sis nupta, vide, Pandione nata, marito.
Degeneras; scelus est pietas in conjuge Tereo.'
Nec mora; traxit Ityn, veluti Gangetica cervæ
Lactentem fœtum per silvas tigris opacas.
Utque domûs altæ partem tenuêre remotam,
Tendentemque manus et jam sua fata videntem,
Et 'mater, mater,' clamantem et colla petentem
Ense ferit Progne, lateri quà pectus adhæret;
Nec vultum vertit. Satis illi ad fata vel unum
Vulnus erat; jugulum ferro Philomela resolvit.
Vivaque adhuc animæque aliquid retinentia membra
Dilaniant. Pars inde cavis exsultat ahenis,

Pars verubus stridet ; manant penetralia tabo.
His adhibet conjux ignarum Terea mensis,
Et patrii moris sacrum mentita, quod uni
Fas sit adire viro, comites famulosque removit.
Ipse sedens solio Tereus sublimis avito
Vescitur. . . . . .
Tantaque nox animi est, 'Ityn huc arcessite,' dixit.
Dissimulare nequit crudelia gaudia Progne ;
Jamque suæ cupiens exsistere nuntia cladis,
'Intus habes, quod poscis,' ait. Circumspicit ille,
Atque ubi sit quærit. Quærenti iterumque vocanti,
Sicut erat sparsis furiali cæde capillis,
Prosiliit, Ityosque caput Philomela cruentum
Misit in ora patri, nec tempore maluit ullo
Posse loqui, et meritis testari gaudia dictis.
Thracius ingenti mensas clamore repellit,
Vipereasque ciet Stygiâ de valle sorores.
Nunc sequitur nudo genitas Pandione ferro.
Corpora Cecropidum pennis pendere putares ;
Pendebant pennis. Quarum petit altera silvas,
Altera tecta subit ; neque adhuc de pectore cædis
Excessêre notæ, signataque sanguine pluma est.
Ille, dolore suo pœnæque cupidine velox,
Vertitur in volucrem, cui stant in vertice cristæ,
Prominet immodicum pro longâ cuspide rostrum.
Nomen Epops volucri ; facies armata videtur.
Hic dolor ante diem longæque extrema senectæ
Tempora, Tartareas Pandiona misit ad umbras.

BOOK VII.

JASON AND MEDEA.

v. 1.

Jamque fretum Minyæ Pagasæâ puppe secabant,
Multaque perpessi claro sub Iasone tandem
Contigerant rapidas limosi Phasidos undas.
Dumque adeunt regem, Phrixeaque vellera poscunt,
Lexque datur Minyis magnorum horrenda laborum:
Concipit interea validos Æetias ignes.
Et luctata diu, postquam ratione furorem
Vincere non poterat; 'Frustra, Medea, repugnas;
Nescio quis deus obstat,' ait; 'mirumque quid hoc est,
Aut aliquid certè simile huic, quod amare vocatur.
Nam cur jussa patris nimiùm mihi dura videntur?
Sunt quòque dura nimis. Cur, quem modò denique vidi,
Ne pereat, timeo? quæ tanti causa timoris?
Excute virgineo conceptas pectore flammas,
Si potes, infelix. Si possem, sanior essem,
Sed trahit invitam nova vis, aliudque cupido,
Mens aliud suadet. Video meliora, proboque,
Deteriora sequor. Quid in hospite, regia virgo,
Ureris, et thalamos alieni concipis orbis?
Hæc quòque terra potest, quod ames, dare. Vivat, an ille
Occidat, in dîs est. Vivat tamen; idque precari
Vel sine amore licet. Quid enim commisit Iason?
Quem, nisi crudelem, non tangat Iasonis ætas,
Et genus et virtus? quem non, ut cetera desint,

Forma movere potest? certè mea pectora movit.
At nisi opem tulero, taurorum afflabitur igne,
Concurretque suæ segeti, tellure creatis
Hostibus; aut avido dabitur fera præda draconi.
Hoc ego si patiar, tum me de tigride natam,
Tum ferrum et scopulos gestare in corde fatebor.
Ergo ego germanam fratremque patremque deosque
Et natale solum, ventis ablata, relinquam?
Nempe pater sævus, nempe est mea barbara tellus,
Frater adhuc infans, stant mecum vota sororis.
Per freta longa ferar. Nihil illum amplexa timebo,
Aut, si quid metuam, metuam de conjuge solo.

THE LABORS OF JASON.

Postera depulerat stellas Aurora micantes;
Conveniunt populi sacrum Mavortis in arvum,
Consistuntque jugis; medio rex ipse resedit
Agmine purpureus, sceptroque insignis eburno.
Ecce, adamanteis Vulcanum naribus efflant
Æripedes tauri, tactæque vaporibus herbæ
Ardent; utque solent pleni resonare camini,
Aut ubi terrenâ silices fornace soluti
Concipiunt ignem liquidarum adspergine aquarum;
Pectora sic intus clausas volventia flammas
Gutturaque usta sonant. Tamen illis Æsone natus
Obvius it. Vertêre truces venientis ad ora
Terribiles vultus præfixaque cornua ferro,
Pulvereumque solum pede pulsavêre bisulco,
Fumificisque locum mugitibus implevêre.
Diriguêre metu Minyæ subito; ille nec ignes
Sentit anhelatos, (tantum medicamina possunt)

Pendulaque audaci mulcet palearia dextrâ,
Suppositosque jugo pondus grave cogit aratri
Ducere, et insuetum ferro proscindere campum.
Mirantur Colchi, Minyæ clamoribus augent,
Adjiciuntque animos. Galeâ tum sumit aënâ
Vipereos dentes, et aratos spargit in agros.
Semina mollit humus valido prætincta veneno,
Et crescunt, fiuntque sati nova corpora dentes.
Et ubi visceribus gravidæ telluris imago
Effecta est hominis, feto consurgit in arvo;
Quodque magis mirum est, simul edita concutit arma.
Quos ubi viderunt præacutæ cuspidis hastas
In caput Hæmonii juvenis torquere parantes,
Demisêre metu vultumque animumque Pelasgi.
Ipsa quòque extimuit, quæ tutum fecerat illum;
Utque peti vidit juvenem tot ab hostibus unum,
Palluit, et subitò sine sanguine frigida sedit.
Neve parùm valeant a se data gramina, carmen
Auxiliare canit, secretasque advocat artes.
Ille, gravem medios silicem jaculatus in hostes,
A se depulsum Martem convertit in ipsos.
Terrigenæ pereunt per mutua vulnera fratres,
Civilique cadunt acie. Gratantur Achivi,
Victoremque tenent, avidisque amplexibus hærent.
  Pervigilem superest herbis sopire draconem,
Qui cristâ linguisque tribus præsignis, et uncis
Dentibus horrendus, custos erat arboris aureæ.
Hunc postquam sparsit Lethæi gramine succi,
Verbaque ter dixit placidos facientia somnos,
Quæ mare turbatum, quæ concita flumina sistant;
Somnus in ignotos oculos subrepit, et auro
Heros Æsonius potitur; spolioque superbus,

Muneris auctorem secum, spolia altera, portans,
Victor Iolciacos tetigit cum conjuge portus.

ÆSON RESTORED TO YOUTH.

Hæmoniæ matres pro natis dona receptis
Grandævique ferunt patres, congestaque flammâ
Tura liquefaciunt, inductaque cornibus aurum
Victima vota cadit. Sed abest gratantibus Æson,
Jam propior leto fessusque senilibus annis.
Cùm sic Æsonides: 'O cui debere salutem
Confiteor, conjux, quanquam mihi cuncta dedisti,
Excessitque fidem meritorum summa tuorum,
Si tamen hoc possunt; quid enim non carmina possunt?
Deme meis annis, et demptos adde parenti.'
Nec tenuit lacrymas. Mota est pietate rogantis,
Dissimilemque animum subiit Æeta relictus;
Non tamen affectus tales confessa, 'Quod,' inquit,
'Excidit ore tuo, conjux, scelus? ergo ego cuiquam
Posse tuæ videor spatium transcribere vitæ?
Nec sinat hoc Hecate, nec tu petis æqua; sed isto,
Quod petis, experiar majus dare munus, Iason.
Arte meâ soceri longum tentabimus ævum,
Non annis renovare tuis. Modò diva triformis
Adjuvet, et præsens ingentibus annuat ausis.'
Æsonis effetum proferri corpus ad aras
Jussit, et in plenos resolutum carmine somnos,
Exanimi similem, stratis porrexit in herbis.
Hinc procul Æsoniden, procul hinc jubet ire ministros,
Et monet arcanis oculos removere profanos.
Diffugiunt jussi. Sparsis Medea capillis

Bacchantûm ritu flagrantes circuit aras,
Multifidasque faces in fossâ sanguinis atrâ
Tingit, et intinctas geminis accendit in aris,
Terque senem flammâ, ter aquâ, ter sulfure lustrat.
Interea calido positum medicamen aëno
Fervet, et exsultat, spumisque tumentibus albet.
Illîc Hæmoniâ radices valle resectas
Seminaque floresque et succos incoquit acres.
Adjicit extremo lapides Oriente petitos,
Et, quas Oceani refluum mare lavit, arenas.
Addidit exceptas Lunæ de nocte pruinas.
His et mille aliis postquam sine nomine rebus
Propositum instruxit mortali barbara munus;
Arenti ramo jampridem mitis olivæ
Omnia confudit, summisque immiscuit ima.
Ecce, vetus calido versatus stipes aheno
Fit viridis primò, nec longo tempore frondes
Induit, et subitò gravidis oneratur olivis.
At, quàcunque cavo spumas ejecit aheno
Ignis, et in terram guttæ cecidêre calentes,
Vernat humus, floresque et mollia pabula surgunt.
Quod simul ac vidit, stricto Medea recludit
Ense senis jugulum, veteremque exire cruorem
Passa, replet succis. Quos postquam combibit Æson
Aut ore acceptos, aut vulnere, barba comæque
Canitie positâ nigrum rapuêre colorem;
Pulsa fugit macies, abeunt pallorque situsque,
Adjectoque cavæ supplentur corpore rugæ;
Membraque luxuriant. Æson miratur, et olim
Ante quater denos hunc se reminiscitur annos.

THE PLAGUE IN ÆGINA.

v. 517.

Æacus ingemuit, tristique ita voce locutus:
'Dira lues populis irâ Junonis iniquæ
Incidit, exosæ dictas a pellice terras.
Dum visum mortale malum, tantæque latebat
Causa nocens cladis, pugnatum est arte medendi;
Exitium superabat opes, victæque jacebant.
Principio cœlum spissâ caligine terras
Pressit, et ignavos inclusit nubibus æstus;
Dumque quater plenis explevit cornibus orbem
Luna, quater plenum tenuata retexuit orbem,
Letiferis calidi spirârunt flatibus Austri.
Constat et in fontes vitium venisse lacusque,
Milliaque incultos serpentûm multa per agros
Errâsse, atque suis fluvios temerâsse venenis.
Strage canum primò volucrumque oviumque boumque
Inque feris subiti deprensa potentia morbi.
Concidere infelix validos miratur arator
Inter opus tauros medioque recumbere sulco.
Lanigeris gregibus, balatus dantibus ægros,
Sponte suâ lanæque cadunt, et corpora tabent.
Acer equus quondam magnæque in pulvere famæ
Degenerat palmas, veterumque oblitus honorum
Ad præsepe gemit, leto moriturus inerti.
Non aper irasci meminit, non fidere cursu
Cerva, nec armentis incurrere fortibus ursi;
Omnia languor habet, silvisque agrisque viisque
Corpora fœda jacent; vitiantur odoribus auræ.
Mira loquor: non illa canes avidæque volucres,

Non cani tetigêre lupi; dilapsa liquescunt,
Afflatuque nocent, et agunt contagia latè.
Pervenit ad miseros damno graviore colonos
Pestis, et in magnæ dominatur mœnibus urbis.
Viscera torrentur primò, flammisque fatiscunt:
Indicium rubor est et ductus anhelitus ægre.
Aspera lingua tumet, trepidisque arentia venis
Ora patent, auræque graves captantur hiatu.
Non stratum, non ulla pati velamina possunt,
Dura sed in terrâ ponunt præcordia, nec fit
Corpus humo gelidum, sed humus de corpore fervet.
Nec moderator adest, inque ipsos sæva medentes
Erumpit clades, obsuntque auctoribus artes.
Quo propior quisque est, servitque fideliùs ægro,
In partem leti citiùs venit. Utque salutis
Spes abiit, finemque vident in funere morbi,
Indulgent animis, et nulla, quid utile, cura est;
Utile enim nihil est. Passim positoque pudore
Fontibus et fluviis puteisque capacibus hærent;
Nec priùs est exstincta sitis, quàm vita, bibendo.
Inde graves multi nequeunt consurgere, et ipsis
Immoriuntur aquis; aliquis tamen haurit et illas.
Tantaque sunt miseris invisi tædia lecti,
Prosiliunt, aut, si prohibent consistere vires,
Corpora devolvunt in humum, fugiuntque penates
Quisque suos: sua cuique domus funesta videtur;
Et quia causa latet, locus est in crimine solus.
Semanimes errare viis, dum stare valebant,
Adspiceres, flentes alios terræque jacentes,
Lassaque versantes supremo lumina motu.
Quid mihi tunc animi fuit? an, quod debuit esse,
Ut vitam odissem, et cuperem pars esse meorum?

Quò se cumque acies oculorum flexerat, illìc
Vulgus erat stratum, veluti cùm putria motis
Poma cadunt ramis, agitatâque ilice glandes.
Templa vides contrà, gradibus sublimia longis:
Jupiter illa tenet. Quis non altaribus illis
Irrita tura dedit? quoties pro conjuge conjux,
Pro nato genitor dum verba precantia dicit,
Non exoratis animam finivit in aris,
Inque manu turis pars inconsumpta reperta est!
Admoti quoties templis, dum vota sacerdos
Concipit, et fundit purum inter cornua vinum,
Haud exspectato ceciderunt vulnere tauri!
Ipse ego sacra Jovi pro me patriâque tribusque
Cùm facerem natis, mugitus victima diros
Edidit, et subitò collapsa sine ictibus ullis
Exiguo tinxit subjectos sanguine cultros.
Fibra quòque ægra notas veri monitusque deorum
Perdiderat: tristes penetrant ad viscera morbi.
Ante sacros vidi projecta cadavera postes,
Ante ipsas, quò mors foret invidiosior, aras.
Pars animam laqueo claudunt. mortisque timorem
Morte fugant, ultroque vocant venientia fata.
Corpora missa neci nullis de more feruntur
Funeribus; neque enim capiebant funera portæ;
Aut inhumata premunt terras, aut dantur in altos
Indotata rogos. Et jam reverentia nulla est,
Deque rogis pugnant, alienisque ignibus ardent.
Qui lacryment, desunt; indefletæque vagantur
Natorumque virûmque animæ juvenumque senumque;
Nec locus in tumulos, nèc sufficit arbor in ignes.'

ANTS CHANGED INTO MEN.

v. 614.

'Attonitus tanto miserarum turbine rerum,
"Jupiter? o," dixi, "si non pudet esse parentem,
Aut mihi redde meos, aut me quòque conde sepulcro."
Ille notam fulgore dedit tonitruque secundo.
"Accipio, sintque ista precor felicia mentis
Signa tuæ!" dixi: "quod das mihi, pigneror omen."
Fortè fuit juxtà patulis rarissima ramis
Sacra Jovi quercus de semine Dodonæo.
Hìc nos frugilegas aspeximus agmine longo
Grande onus exiguo formicas ore gerentes,
Rugosoque suum servantes cortice callem.
Dum numerum miror, "Totidem, pater optime," dixi,
"Tu mihi da cives, et inania mœnia supple."
Intremuit, ramisque sonum sine flamine motis
Alta dedit quercus. Pavido mihi membra timore
Horruerant, stabantque comæ. Tamen oscula terræ
Roboribusque dedi; nec me sperare fatebar;
Sperabam tamen, atqūe animo mea vota fovebam.
Nox subit, et curis exercita corpora somnus
Occupat. Ante oculos eadem mihi quercus adesse,
Et ramos totidem, totidemque animalia ramis
Ferre suis visa est, pariterque tremiscere motu,
Graniferumque agmen subjectis spargere in arvis,
Crescere quod subitò, et majus majusque videri,
Ac se tollere humo, rectoque assistere trunco,
Et maciem numerumque pedum nigrumque colorem
Ponere, et humanam membris inducere formam.
Somnus abit: damno vigilans mea visa, querorque

In superis opis esse nihil. At in ædibus ingens
Murmur erat, vocesque hominum exaudire videbar
Jam mihi desuetas. Dum suspicor has quòque somni,
Ecce venit Telamon properus, foribusque reclusis,
"Speque fideque, pater," dixit, "majora videbis.
Egredere." Egredior, qualesque in imagine somni
Visus eram vidisse viros, ex ordine tales
Adspicio, agnoscoque. Adeunt, regemque salutant.
Vota Jovi solvo, populisque recentibus urbem
Partior, et vacuos priscis cultoribus agros,
Myrmidonasque voco, nec origine nomina fraudo.
Corpora vidisti; mores, quos antè gerebant,
Nunc quòque habent; parcum genus est patiensque laborum,
Quæsitique tenax, et quod quæsita reservet.'

BOOK VIII.

DÆDALUS AND ICARUS.

v. 183.

Dædalus interea Creten longumque perosus
Exsilium, tactusque soli natalis amore,
Clausus erat pelago. 'Terras licet,' inquit, 'et undas
Obstruat, at cœlum certè patet: ibimus illàc.
Omnia possideat, non possidet aëra Minos.'
Dixit, et ignotas animum dimittit in artes,
Naturamque novat. Nam ponit in ordine pennas,
A minimâ cœptas, longam breviore sequente:
Ut clivo crevisse putes. Sic rustica quondam

Fistula disparibus paulatim surgit avenis.
Tum lino medias et ceris alligat imas,
Atque ita compositas parvo curvamine flectit,
Ut veras imitetur aves. Puer Icarus unà
Stabat, et, ignarus sua se tractare pericla,
Ore renidenti modò, quas vaga moverat aura,
Captabat plumas, flavam modò pollice ceram
Mollibat, lusuque suo mirabile patris
Impediebat opus. Postquam manus ultima cœptis
Imposita est, geminas opifex libravit in alas
Ipse suum corpus, motâque pependit in aurâ.
Instruit et natum, 'medioque ut limite curras,
Icare,' ait, 'moneo, ne, si demissior ibis,
Unda gravet pennas, si celsior, ignis adurat.
Inter utrumque vola. Nec te spectare Booten
Aut Helicen jubeo strictumve Orionis ensem;
Me duce, carpe viam.' Pariter præcepta volandi
Tradit, et ignotas humeris accommodat alas.
Inter opus monitusque genæ maduêre seniles,
Et patriæ tremuêre manus. Dedit oscula nato
Non iterum repetenda suo, pennisque levatus
Antè volat, comitique timet; velut ales, ab alto
Quæ teneram prolem produxit in aëra nido;
Hortaturque sequi, damnosasque erudit artes,
Et movet ipse suas, et nati respicit alas.
Hos aliquis, tremulâ dum captat arundine pisces,
Aut pastor baculo stivâve innixus arator
Vidit, et obstupuit, quique æthera carpere possent,
Credidit esse deos. Et jam Junonia lævâ
Parte Samos fuerant Delosque Parosque relictæ,
Dextra Lebynthos erat, fecundaque melle Calymne,
Cùm puer audaci cœpit gaudere volatu,

Deseruitque ducem; cœlique cupidine tactus,
Altius egit iter. Rapidi vicinia solis
Mollit odoratas, pennarum vincula, ceras.
Tabuerant ceræ: nudos quatit ille lacertos,
Remigioque carens non ullas concipit auras;
Oraque cæruleâ, patrium clamantia nomen,
Excipiuntur aquâ, quæ nomen traxit ab illo.
At pater infelix, nec jam pater, 'Icare,' dixit,
'Icare,' dixit, 'ubi es? quâ te regione requiram?
Icare,' dicebat: pennas conspexit in undis,
Devovitque suas artes, corpusque sepulcro
Condidit; et tellus a nomine dicta sepulti.

PERDIX.

Hunc miseri tumulo ponentem corpora nati
Garrula ramosâ prospexit ab ilice perdix,
Et plausit pennis, testataque gaudia cantu est;
Unica tunc volucris, nec visa prioribus annis,
Factaque nuper avis, longum tibi, Dædale, crimen.
Namque huic tradiderat, fatorum ignara, docendam
Progeniem germana suam, natalibus actis
Bis puerum senis, animi ad præcepta capacis.
Ille etiam medio spinas in pisce notatas
Traxit in exemplum, ferroque incidit acuto
Perpetuos dentes, et serræ reperit usum.
Primus et ex uno duo ferrea brachia nodo
Vinxit, ut, æquali spatio distantibus illis,
Altera pars staret, pars altera duceret orbem.
Dædalus invidit, sacrâque ex arce Minervæ
Præcipitem misit, lapsum mentitus. At illum,
Quæ favet ingeniis, excepit Pallas, avemque

Reddidit, et medio velavit in aëre pennis.
Sed vigor ingenii quondam velocis in alas,
Inque pedes abiit; nomen, quod et antè, remansit.
Non tamen hæc altè volucris sua corpora tollit,
Nec facit in ramis altoque cacumine nidos;
Propter humum volitat, ponitque in sepibus ova,
Antiquique memor metuit sublimia casûs.

PHILEMON AND BAUCIS.

v. 618.

Sic ait: 'Immensa est, finemque potentia cœli
Non habet, et quidquid superi voluêre, peractum est.
Quòque minùs dubites, tiliæ contermina quercus
Collibus est Phrygiis, modico circumdata muro.
Haud procul hinc stagnum, tellus habitabilis olim,
Nunc celebres mergis fulicisque palustribus undæ.
Jupiter huc specie mortali, cumque parente
Venit Atlantiades positis caducifer alis.
Mille domos adiêre, locum requiemque petentes;
Mille domos clausêre seræ. Tamen una recepit,
Parva quidem, stipulis et cannâ tecta palustri;
Sed pia Baucis anus parilique ætate Philemon
Illâ sunt annis juncti juvenilibus, illâ
Consenuêre casâ; paupertatemque fatendo
Effecêre levem, nec iniquâ mente ferendam.
Nec refert, dominos illic famulosne requiras;
Tota domus duo sunt, îdem parentque jubentque.
Ergo ubi cœlicolæ parvos tetigêre penates,
Submissoque humiles intrârunt vertice postes,
Membra senex posito jussit relevare sedili,
Quò superinjecit textum rude sedula Baucis.

Inde foco tepidum cinerem dimovit, et ignes
Suscitat hesternos, foliisque et cortice sicco
Nutrit, et ad flammas animâ producit anili;
Multifidasque faces, ramaliaque arida tecto
Detulit, et minuit, parvoque admovit aheno.
Quodque suus conjux riguo collegerat horto,
Truncat olus foliis. Furcâ levat ille bicorni
Sordida terga suis, nigro pendentia tigno,
Servatoque diu resecat de tergore partem
Exiguam, sectamque domat ferventibus undis.
Interea medias fallunt sermonibus horas,
Sentirique moram prohibent. Erat alveus illic
Fagineus durâ clavo suspensus ab ansâ:
Is tepidis implétur aquis, artusque fovendos
Accipit. In medio torus est de mollibus ulvis,
Impositus lecto, spondâ pedibusque salignis.
Vestibus hunc velant, quas non nisi tempore festo
Sternere consuêrant, sed et hæc vilisque vetusque
Vestis erat, lecto non indignanda saligno.
Accubuêre dei. Mensam succincta tremensque
Ponit anus; mensæ sed erat pes tertius impar:
Testa parem fecit. Quæ postquam subdita clivum
Sustulit, æquatam mentæ tersêre virentes.
Ponitur hìc bicolor sinceræ bacca Minervæ,
Conditaque in liquidâ corna autumnalia fæce,
Intubaque et radix et lactis massa coacti,
Ovaque non acri leviter versata favillâ;
Omnia fictilibus. Post hæc cælatus eodem
Sistitur argento crater, fabricataque fago
Pocula, quà cava sunt, flaventibus illita ceris.
Parva mora est, epulasque foci misêre calentes;
Nec longæ rursus referuntur vina senectæ,

Dantque locum mensis paulùm seducta secundis.
Hìc nux, hìc mixta est rugosis carica palmis,
Prunaque, et in patulis redolentia mala canistris,
Et de purpureis collectæ vitibus uvæ.
Candidus in medio favus est. Super omnia vultus
Accessêre boni, nec iners pauperque voluntas.
Interea, toties haustum craterâ repleri
Sponte suâ, per seque vident succrescere vina.
Attoniti novitate pavent, manibusque supinis
Concipiunt Baucisque preces timidusque Philemon,
Et veniam dapibus nullisque paratibus orant.
Unicus anser erat, minimæ custodia villæ,
Quem dîs hospitibus domini mactare parabant:
Ille celer pennâ tardos ætate fatigat,
Eluditque diu, tandemque est visus ad ipsos
Confugisse deos. Superi vetuêre necari,
'Dîque sumus, meritasque luet vicinia pœnas
Impia,' dixerunt; 'vobis immunibus hujus
Esse mali dabitur, modò vestra relinquite tecta,
Ac nostros comitate gradus, et in ardua montis
Ite simul.' Parent, et, dîs præeuntibus, ambo
Nituntur longo vestigia ponere clivo.
Tantum aberant summo, quantum semel ire sagitta
Missa potest: flexêre oculos, et mersa palude
Cetera prospiciunt, tantùm sua tecta manere.
Dumque ea mirantur, dum deflent fata suorum,
Illa vetus, dominis etiam casa parva duobus,
Vertitur in templum: furcas subiêre columnæ,
Stramina flavescunt, aurataque tecta videntur,
Cælatæque fores, adopertaque marmore tellus.
Talia tum placido Saturnius edidit ore:
'Dicite, juste senex, et femina conjuge justo

Digna, quid optetis.' Cum Baucide pauca locutus,
Judicium superis aperit commune Philemon:
'Esse sacerdotes, delubraque vestra tueri
Poscimus; et quoniam concordes egimus annos,
Auferat hora duos eadem, nec conjugis unquam
Busta meæ videam, neu sim tumulandus ab illâ.'
Vota fides sequitur: templi tutela fuêre,
Donec vita data est. Annis ævoque soluti
Ante gradus sacros cùm starent fortè, locique
Narrarent casus, frondere Philemona Baucis,
Baucida conspexit senior frondere Philemon.
Jamque super geminos crescente cacumine vultus,
Mutua, dum licuit, reddebant dicta; 'Valeque,
O conjux,' dixêre simul, simul abdita texit
Ora frutex. Ostendit adhuc Tyaneïus illic
Incola de gemino vicinos corpore truncos.
Hæc mihi non vani (nec erat cur fallere vellent)
Narravêre senes. Equidem pendentia vidi
Serta super ramos, ponensque recentia, dixi,
'Cura deûm pii sunt, et, qui coluêre, coluntur.'

BOOK IX.

DEATH OF HERCULES.

v. 134.

Longa fuit medii mora temporis, actaque magni
Herculis implêrant terras odiumque novercæ.
Victor ab Œchaliâ Cenæo sacra parabat

Vota Jovi, cùm Fama loquax præcessit ad aures,
Deïanira, tuas, (quæ veris addere falsa
Gaudet, et e minimo sua per mendacia crescit)
Amphitryoniaden Ioles ardore teneri.
Credit amans, venerisque novæ perterrita famâ
Indulsit primò lacrymis, fleṇdoque dolorem
Diffudit miseranda suum; mox deinde; 'Quid autem
Flemus?' ait, 'pellex lacrymis lætabitur istis.
Quæ quoniam adveniet, properandum, aliquidque novandum est.
Conquerar, an sileam? repetam Calydona, morerne?
Excedam tectis? an, si nihil amplius, obstem?'
Incursus animus varios habet: omnibus illi
Prætulit imbutam Nesseo sanguine vestem
Mittere, quæ vires defecto reddat amori;
Ignaroque Lichæ, quid tradat nescia, luctus
Ipsa suos tradit, blandisque miserrima verbis
Dona det illa viro, mandat. Capit inscius heros,
Induiturque humeris Lernææ virus Echidnæ.
Tura dabat primis et verba precantia flammis,
Vinaque marmoreas paterâ fundebat in aras:
Incaluit vis illa mali, resolutaque flammis
Herculeos abiit latè diffusa per artus.
Dum potuit, solitâ gemitum virtute repressit.
Victa malis postquam patientia, repulit aras,
Implevitque suis nemorosam vocibus Œten.
Nec mora, letiferam conatur scinderé vestem:
Quà trahitur, trahit illa cutem, fœdumque relatu,
Aut hæret membris frustrà tentata revelli,
Aut laceros artus et grandia detegit ossa.
Ipse cruor, gelido ceu quondam lamina candens
Tincta lacu, stridet, coquiturque ardente veneno.

Nec modus est: sorbent avidæ præcordia flammæ,
Cæruleusque fluit toto de corpore sudor,
Ambustique sonant nervi; cæcâque medullis
Tabe liquefactis, tollens ad sidera palmas,
'Cladibus,' exclamat, 'Saturnia, pascere nostris;
Pascere, et hanc pestem specta, crudelis, ab alto,
Corque ferum satia; vel si miserandus et hostis,
(Hostis enim tibi sum) diris cruciatibus ægram
Invisamque animam natamque laboribus aufer.
Mors mihi munus erit: decet hæc dare dona novercam.
Ergo ego fœdantem peregrino templa cruore
Busirin domui, sævoque alimenta parentis
Antæo eripui? nec me pastoris Iberi
Forma triplex, nec forma triplex tua, Cerbere, movit?
Vosne, manus, validi pressistis cornua tauri?
Vestrum opus Elis habet, vestrum Stymphalides undæ,
Partheniumque nemus? vestrâ virtute relatus
Thermodontiaco cælatus balteus auro,
Pomaque ab insomni non custodita dracone?
Nec mihi Centauri potuêre resistere, nec mî
Arcadiæ vastator aper; nec profuit Hydræ
Crescere per damnum geminasque resumere vires?
Quid, quòd Thracis equos, humano sanguine pingues,
Plenaque corporibus laceris præsepia vidi,
Visaque dejeci, dominumque ipsosque peremi?
His elisa jacet moles Nemeæa lacertis,
Hac cœlum cervice tuli. Defessa jubendo est
Sæva Jovis conjux; ego sum indefessus agendo.
Sed nova pestis adest, cui nec virtute resisti
Nec telis armisve potest. Pulmonibus errat
Ignis edax imis, perque omnes pascitur artus

At valet Eurystheus; et sunt, qui credere possint
Esse deos?' Dixit, perque altam saucius Œten
Haud aliter graditur, quàm si venabula tigris
Corpore fixa gerat, factique refugerit auctor.
Sæpe illum gemitus edentem, sæpe frementem,
Sæpe retentantem totas infringere vestes,
Sternentemque trabes irascentemque videres
Montibus, aut patrio tendentem brachia cœlo.
Ecce, Lichan trepidum et latitantem rupe cavatâ
Adspicit; utque dolor rabiem collegerat omnem,
'Tune, Licha,' dixit, 'feralia dona dedisti?
Tune meæ necis auctor eris?' tremit ille, pavetque
Pallidus, et timidè verba excusantia dicit.
Dicentem genibusque manus adhibere parantem
Corripit Alcides, et terque quaterque rotatum
Mittit in Euboïcas tormento fortiùs undas.
Ille per aërias pendens induruit auras;
Utque ferunt imbres gelidis concrescere ventis;
Sic illum, validis actum per inane lacertis,
Exsanguemque metu nec quicquam humoris habentem
In rigidos versum silices prior edidit ætas.
Nunc quòque in Euboïco scopulus brevis eminet altè
Gurgite, et humanæ servat vestigia formæ.
Quem, quasi sensurum, nautæ calcare verentur,
Appellantque Lichan. At tu, Jovis inclyta proles,
Arboribus cæsis, quas ardua gesserat Œte,
Inque pyram structis, arcum pharetramque capacem,
Regnaque visuras iterum Trojana sagittas,
Ferre jubes Pœante satum, quo flamma ministro
Subdita; dumque avidis comprenditur ignibus agger,
Congeriem silvæ Nemeæo vellere summam

Sternis, et impositâ clavæ cervice recumbis
Haud alio vultu, quàm si conviva jaceres
Inter plena meri redimitus pocula sertis.
  Jamque valens et in omne latus diffusa sonabat,
Securosque artus contemptoremque petebat
Flamma suum. Timuêre dei pro vindice terræ.
Quos ita (sensit enim) læto Saturnius ore
Jupiter alloquitur: 'Nostra est timor iste voluptas,
O superi, totoque libens mihi pectore grator,
Quòd memoris populi dicor rectorque paterque,
Et mea progenies vestro quòque tuta favore est.
Nam quanquam ipsius datur hoc immanibus actis,
Obligor ipse tamen. Sed enim, ne pectora vano
Fida metu paveant, Œtæas spernite flammas.
Omnia qui vicit, vincet, quos cernitis, ignes,
Nec nisi maternâ Vulcanum parte potentem
Sentiet. Æternum est, a me quod traxit, et expers
Atque immune necis, nullâque domabile flammâ.
Idque ego defunctum terrâ cœlestibus oris
Accipiam, cunctisque meum lætabile factum
Dîs fore confido. Si quis tamen Hercule, si quis
Fortè deo dolîturus erit, data præmia nolet,
Sed meruisse dari sciet, invitusque probabit.'
  Assensêre dei; conjux quòque regia visa est
Cetera non duro, duro tamen ultima vultu
Dicta tulisse Jovis, seque indoluisse notatam.
  Interea, quodcunque fuit populabile flammæ,
Mulciber abstulerat, nec cognoscenda remansit
Herculis effigies, nec quicquam ab imagine ductum
Matris habet, tantùmque Jovis vestigia servat.
Utque novus serpens, positâ cum pelle senectâ.

Luxuriare solet, squamâque nitere recenti;
Sic, ubi mortales Tirynthius exuit artus,
Parte sui meliore viget, majorque videri
Cœpit, et augustâ fieri gravitate verendus.
Quem pater omnipotens, inter cava nubila raptum,
Quadrijugo curru radiantibus intulit astris.

BOOK X.

ORPHEUS AND EURYDICE.

v. 1.

Inde per immensum croceo velatus amictu
Aëra digreditur, Ciconumque Hymenæus ad oras
Tendit, et Orpheâ nequicquam voce vocatur.
Affuit ille quidem; sed nec solennia verba,
Nec lætos vultus, nec felix attulit omen.
Fax quòque, quam tenuit, lacrymoso stridula fumo
Usque fuit, nullosque invenit motibus ignes.
Exitus auspicio gravior: nam nupta per herbas
Dum nova Naïadum turbâ comitata vagatur,
Occidit, in talum serpentis dente recepto.
Quam satis ad superas postquam Rhodopeïus auras
Deflevit vates, ne non tentaret et umbras,
Ad Styga Tænariâ est ausus descendere portâ.
Perque leves populos simulacraque functa sepulcris
Persephonen adiit inamœnaque regna tenentem
Umbrarum dominum; pulsisque ad carmina nervis

Sic ait: 'O positi sub terrâ numina mundi,
In quem decidimus quicquid mortale creamur·
Si licet, et, falsi positis ambagibus oris,
Vera loqui sinitis; non huc, ut opaca viderem
Tartara, descendi, nec utì villosa colubris
Terna Medusæi vincirem guttura monstri;
Causa viæ est conjux, in quam calcata venenum
Vipera diffudit, crescentesque abstulit annos.
Posse pati volui, nec me tentâsse negabo;
Vicit Amor. Superâ deus hic bene notus in orâ est.
An sit et hìc, dubito; sed et hìc tamen auguror esse,
Famaque si veteris non est mentita rapinæ,
Vos quòque junxit Amor. Per ego hæc loca plena timoris,
Per Chaos hoc ingens, vastique silentia regni,
Eurydices, oro, properata retexite fata!
Omnia debentur vobis, paulùmque morati,
Seriùs aut citiùs sedem properamus ad unam.
Tendimus huc omnes, hæc est domus ultima, vosque
Humani generis longissima regna tenetis.
Hæc quòque, cùm justos matura peregerit annos,
Juris erit vestri. Pro munere poscimus usum.
Quòd si fata negant veniam pro conjuge, certum est
Nolle redire mihi: leto gaudete duorum.'
Talia dicentem nervosque ad verba moventem
Exsangues flebant animæ; nec Tantalus undam
Captavit refugam, stupuitque Ixionis orbis,
Nec carpsêre jecur volucres, urnisque vacârunt
Belides, inque tuo sedisti, Sisyphe, saxo.
Tunc primùm lacrymis victarum carmine fama est
Eumenidum maduisse genas; nec regia conjux
Sustinet oranti, nec, qui regit ima, negare,

Eurydicenque vocant. Umbras erat illa recentes
Inter, et incessit passu de vulnere tardo.
Hanc simul et legem Rhodopeïus accipit heros,
Ne flectat retro sua lumina, donec Avernas
Exierit valles, aut irrita dona futura.
Carpitur acclivis per muta silentia trames,
Arduus, obscurus, caligine densus opacâ;
Nec procul abfuerant telluris margine summæ:
Hic, ne deficeret, metuens, avidusque videndi,
Flexit amans oculos; et protinus illa relapsa est,
Brachiaque intendens, prendique et prendere captans,
Nil nisi cedentes infelix arripit auras.
Jamque iterum moriens non est de conjuge quicquam
Questa suo: quid enim nisi se quereretur amatam?
Supremumque vale, quod jam vix auribus ille
Acciperet, dixit, revolutaque rursus eòdem est.
Non aliter stupuit geminâ nece conjugis Orpheus,
Quàm tria qui timidus, medio portante catenas,
Colla canis vidit; quem non pavor antè reliquit,
Quàm natura prior, saxo per corpus oborto;
Quique in se crimen traxit, voluitque videri
Olenos esse nocens, tuque, o confisa figuræ
Infelix Lethæa tuæ, junctissima quondam
Pectora, nunc lapides, quos humida sustinet Ide.
Orantem frustràque iterum transire volentem
Portitor arcuerat. Septem tamen ille diebus
Squalidus in ripâ Cereris sine munere sedit.
Cura dolorque animi lacrymæque alimenta fuêre.
Esse deos Erebi crudeles questus, in altam
Se recipit Rhodopen pulsumque Aquilonibus Hæmon.

HYACINTHUS CHANGED INTO A FLOWER.

v. 162.

Te quòque, Amyclide, posuisset in æthere Phœbus,
Tristia si spatium ponendi Fata dedissent.
Quà licet, æternus tamen es; quotiesque repellit
Ver hiemem, Piscique Aries succedit aquoso,
Tu toties oreris, viridique in cespite flores.
Jamque ferè medius Titan venientis et actæ
Noctis erat, spatioque pari distabat utrimque;
Corpora veste levant, et succo pinguis olivæ
Splendescunt, latique ineunt certamina disci.
Quem priùs aërias libratum Phœbus in auras
Misit, et oppositas disjecit pondere nubes.
Recidit in solidam longo pòst tempore terram
Pondus, et exhibuit junctam cum viribus artem.
Protinus imprudens, actusque cupidine lusus,
Tollere Tænarides orbem properabat; at illum
Dura repercussum subjecit in aëra tellus
In vultus, Hyacinthe, tuos. Expalluit æquè
Quam puer, ipse deus, collapsosque excipit artus,
Et modò te refovet, modò tristia vulnera siccat,
Nunc animam admotis fugientem sustinet herbis.
Nil prosunt artes; erat immedicabile vulnus.
Ut, si quis violas riguoque papavera in horto
Liliaque infringat fulvis hærentia virgis,
Marcida demittant subitò caput illa gravatum,
Nec se sustineant, spectentque cacumine terram:
Sic vultus moriens jacet, et defecta vigore
Ipsa sibi est oneri cervix, humeroque recumbit.

'Laberis, Œbalide, primâ fraudate juventâ,'
Phœbus ait; 'videoque tuum, mea crimina, vulnus.
Tu dolor es facinusque meum; mea dextera leto
Inscribenda tuo est; ego sum tibi funeris auctor.
Quæ mea culpa tamen? nisi si lusisse vocari
Culpa potest, nisi culpa potest et amâsse vocari.
Atque utinam pro te vitam tecumve liceret
Reddere! sed quoniam fatali lege tenemur,
Semper eris mecum, memorique hærebis in ore.
Te lyra pulsa manu, te carmina nostra sonabunt,
Flosque novus scripto gemitus imitabere nostros.
Tempus et illud erit, quo se fortissimus heros
Addat in hunc florem, folioque legatur eodem.'
Talia dum vero memorantur Apollinis ore,
Ecce cruor, qui fusus humi signaverat herbam,
Desinit esse cruor, Tyrioque nitentior ostro
Flos oritur, formamque capit, quam lilia; si non
Purpureus color his, argenteus esset in illis.
Non satis hoc Phœbo est; (is enim fuit auctor honoris)
Ipse suos gemitus foliis inscribit; et 'AI, AI'
Flos habet inscriptum, funestaque litera ducta est.
Nec genuisse pudet Sparten Hyacinthon; honorque
Durat in hoc ævi, celebrandaque more priorum
Annua prælatâ redeunt Hyacinthia pompâ.

BOOK XI.

THE WISH OF MIDAS.

v. 89.

Hunc, assueta cohors, Satyri Bacchæque frequentant,
At Silenus abest. Titubantem annisque meroque
Ruricolæ cepêre Phryges, vinctumque coronis
Ad regem duxêre Midan, cui Thracius Orpheus
Orgia tradiderat cum Cecropio Eumolpo.
Qui simul agnovit socium comitemque sacrorum,
Hospitis adventu festum genialiter egit
Per bis quinque dies et junctas ordine noctes.
Et jam stellarum sublime coëgerat agmen
Lucifer undecimus, Lydos cùm lætus in agros
Rex venit, et juveni Silenum reddit alumno.
Huic deus optandi gratum, sed inutile, fecit
Muneris arbitrium, gaudens altore recepto.
Ille, malè usurus donis, ait, 'Effice, quicquid
Corpore contigero, fulvum vertatur in aurum.'
Annuit optatis, nocitûraque munera solvit
Liber, et indoluit, quòd non meliora petîsset.
Lætus abit, gaudetque malo Berecyntius heros,
Pollicitique fidem tangendo singula tentat.
Vixque sibi credens, non altâ fronde virentem
Ilice detraxit virgam: virga aurea facta est;
Tollit humo saxum: saxum quòque palluit auro.
Contigit et glebam: contactu gleba potenti
Massa fit; arentes Cereris decerpsit aristas:
Aurea messis erat; demptum tenet arbore pomum:

Hesperidas donâsse putes; si postibus altis
Admovit digitos, postes radiare videntur.
Ille etiam liquidis palmas ubi laverat undis,
Unda fluens palmis Danaën eludere posset.
Vix spes ipse suas animo capit, aurea fingens
Omnia. Gaudenti mensas posuêre ministri,
Exstructas dapibus, nec tostæ frugis egentes.
Tum verò sive ille suâ Cerealia dextrâ
Munera contigerat; Cerealia dona rigebant;
Sive dapes avido convellere dente parabat;
Lamina fulva dapes admoto dente premebat.
Miscuerat puris auctorem muneris undis;
Fusile, per rictus aurum fluitare videres.
Attonitus novitate mali, divesque miserque
Effugere optat opes, et, quæ modò voverat, odit.
Copia nulla famem relevat; sitis arida guttur
Urit, et inviso meritus torquetur ab auro.
Ad cœlumque manus et splendida brachia tollens,
'Da veniam, Lenæe pater; peccavimus,' inquit;
'Sed miserere, precor, speciosoque eripe damno.'
Mite deûm numen Bacchus peccâsse fatentem
Restituit, factique fidem, data munera, solvit.
'Neve malè optato maneas circumlitus auro,
Vade,' ait, 'ad magnis vicinum Sardibus amnem,
Perque jugum ripæ labentibus obvius undis
Carpe viam, donec venias ad fluminis ortus,
Spumigeroque tuum fonti, quà plurimus exit,
Subde caput, corpusque simul, simul elue crimen.'
Rex jussæ succedit aquæ. Vis aurea tinxit
Flumen, et humano de corpore cessit in amnem.
Nunc quòque jam veteris percepto semine venæ
Arva rigent auro madidis pallentia glebis.

THE JUDGMENT OF MIDAS.

Ille, perosus opes, silvas et rura colebat
Panaque montanis habitantem semper in antris.
Pingue sed ingenium mansit, nocituraque, ut ante,
Rursus erant domino stolidæ præcordia mentis.
Nam freta prospiciens latè riget arduus alto
Tmolus in adscensu, clivoque extentus utroque,
Sardibus hinc, illinc parvis finitur Hypæpis.
Pan ibi dum teneris jactat sua carmina nymphis,
Et leve ceratâ modulatur arundine carmen,
Ausus Apollineos præ se contemnere cantus,
Judice sub Tmolo certamen venit ad impar.
Monte suo senior judex consedit, et aures
Liberat arboribus. Quercu coma cærula tantùm
Cingitur, et pendent circum cava tempora glandes.
Isque deum pecoris spectans, 'In judice,' dixit,
'Nulla mora est.' Calamis agrestibus insonat ille,
Barbaricoque Midan (aderat nam fortè canenti)
Carmine delenit. Post hunc sacer ora retorsit
Tmolus ad os Phœbi; vultum sua silva secuta est.
Ille, caput flavum lauro Parnasside vinctus,
Verrit humum Tyrio saturatâ murice pallâ,
Distinctamque lyram gemmis et dentibus Indis
Sustinet a lævâ; tenuit manus altera plectrum.
Artificis status ipse fuit. Tum stamina docto
Pollice sollicitat: quorum dulcedine captus
Pana jubet Tmolus citharæ submittere cannas.
Judicium sanctique placet sententia montis
Omnibus; arguitur tamen, atque injusta vocatur
Unius sermone Midæ. Nec Delius aures

Humanam stolidas patitur retinere figuram;
Sed trahit in spatium, villisque albentibus implet,
Instabilesque imo facit, et dat posse moveri.
Cetera sunt hominis; partem damnatur in unam,
Induiturque aures lentè gradientis aselli.
Ille quidem celat, turpique onerata pudore
Tempora purpureis tentat velare tiaris;
Sed, solitus longos ferro resecare capillos,
Viderat hoc famulus. Qui cùm nec prodere visum
Dedecus auderet, cupiens efferre sub auras,
Nec posset reticere tamen, secedit, humumque
Effodit, et, domini quales adspexerit aures,
Voce refert parvâ, terræque immurmurat haustæ;
Indiciumque suæ vocis tellure regestâ
Obruit, et scrobibus tacitus discedit opertis.
Creber arundinibus tremulis ibi surgere lucus
Cœpit: et, ut primùm pleno maturuit anno,
Prodidit agricolam; leni nam motus ab Austro
Obruta verba refert, dominique coarguit aures.

THE SHIPWRECK OF CEÏX.

v. 410.

Interea fratrisque sui fratremque secutis
Anxia prodigiis turbatus pectora Ceÿx,
Consulat ut sacras, hominum oblectamina, sortes,
Ad Clarium parat ire deum: nam templa profanus
Invia cum Phlegyis faciebat Delphica Phorbas.
Portubus exierant, et moverat aura rudentes;
Obvertit lateri pendentes navita remos,
Cornuaque in summâ locat arbore, totaque malo
Carbasa deducit, venientesque excipit auras.

Aut minùs aut certè medium non ampliùs æquor
Puppe secabatur, longèque erat utraque tellus,
Cùm mare sub noctem tumidis albescere cœpit
Fluctibus, et præceps spirare valentiùs Eurus.
'Ardua jamdudum demittite cornua,' rector
Clamat, 'et antennis totum subnectite velum.'
Hic jubet; impediunt adversæ jussa procellæ,
Nec sinit audiri vocem fragor æquoris ullam.
Sponte tamen properant alii subducere remos,
Pars munire latus, pars ventis vela negare.
Egerit hic fluctus, æquorque refundit in æquor;
Hic rapit antennas. Quæ dum sine lege geruntur,
Aspera crescit hiems, omnique e parte feroces
Bella gerunt venti, fretaque indignantia miscent.
Ipse pavet, nec se, qui sit status, ipse fatetur
Scire ratis rector, nec quid jubeatve, velitve:
Tanta mali moles tantoque potentior arte est!
Quippe sonant clamore viri, stridore rudentes,
Undarum incursu gravis unda, tonitribus æther;
Fluctibus erigitur, cœlumque æquare videtur
Pontus, et inductas adspergine tangere nubes;
Et modò, cùm fulvas ex imo vertit arenas,
Concolor est illis, Stygiâ modò nigrior undâ;
Sternitur interdum, spumisque sonantibus albet
Ipsa quòque his agitur vicibus Trachinia puppis,
Et nunc sublimis, veluti de vertice montis,
Despicere in valles imumque Acheronta videtur;
Nunc, ubi demissam curvum circumstetit æquor,
Suspicere inferno summum de gurgite cœlum.
Sæpe dat ingentem fluctu latus icta fragorem,
Nec leviùs pulsata sonat, quàm ferreus olim
Cùm laceras aries ballistave concutit arces.

Utque solent, sumptis incursu viribus, ire
Pectore in arma feri prætentaque tela leones;
Sic, ubi se ventis admiserat unda coortis,
Ibat in arma ratis, multoque erat altior illis.
Jamque labant cunei, spoliataque tegmine ceræ
Rima patet, præbetque viam letalibus undis.
Ecce cadunt largi resolutis nubibus imbres,
Inque fretum credas totum descendere cœlum,
Inque plagas cœli tumefactum ascendere pontum.
Vela madent nimbis, et cum cœlestibus undis
Æquoreæ miscentur aquæ; caret ignibus æther,
Cæcaque nox premitur tenebris hiemisque suisque.
Discutiunt tamen has, præbentque micantia lumen
Fulmina; fulmineis ardescunt ignibus undæ.
Dat quòque jam saltus intra cava texta carinæ
Fluctus; et, ut miles numero præstantior omni,
Cùm sæpe assiluit defensæ mœnibus urbis,
Spe potitur tandem, laudisque accensus amore
Inter mille viros murum tamen occupat unus;
Sic ubi pulsârunt celsi latera ardua fluctus,
Vastiùs insurgens decimæ ruit impetus undæ:
Nec priùs absistit fessam oppugnare carinam,
Quàm velut in captæ descendat mœnia navis.
Pars igitur tentabat adhuc invadere pinum,
Pars maris intus erat. Trepidant haud segnius omnes,
Quàm solet urbs, aliis murum fodientibus extrà,
Atque aliis murum, trepidare, tenentibus intus.
Deficit ars, animique cadunt; totidemque videntur,
Quot veniunt fluctus, ruere atque irrumpere mortes.
Non tenet hic lacrymas, stupet hic, vocat ille beatos,
Funera quos maneant, hic votis numen adorat,
Brachiaque ad cœlum, quod non videt, irrita tollens

Poscit opem: subeunt illi fratresque parensque;
Huic cum pignoribus domus, et quod cuique relictum est.
Alcyone Ceÿca movet, Ceÿcis in ore
Nulla nisi Alcyone est, et, cùm desideret unam,
Gaudet abesse tamen. Patriæ quòque vellet ad oras
Respicere, inque domum supremos vertere vultus;
Verùm, ubi sit, nescit. Tantâ vertigine pontus
Fervet, et inductâ piceis e nubibus umbrâ
Omne latet cœlum, duplicataque noctis imago est.
Frangitur incursu nimbosi turbinis arbor,
Frangitur et regimen, spoliisque animosa superstes
Unda, velut victrix, sinuataque despicit undas.
Nec leviùs, quàm si quis Athon Pindumve, revulsos
Sede suâ, totos in apertum everteret æquor,
Præcipitata cadit, pariterque et pondere et ictu
Mergit in ima ratem; cum quâ pars magna virorum
Gurgite pressa gravi neque in aëra reddita, fato
Functa suo est. Alii partes et membra carinæ
Trunca tenent. Tenet ipse manu, quâ sceptra solebat,
Fragmina navigii Ceÿx, socerumque patremque
Invocat, heu! frustrà. Sed plurima nantis in ore
Alcyone conjux; illam meminitque refertque;
Illius ante oculos ut agant sua corpora fluctus,
Optat, et exanimis manibus tumuletur amicis.
Dum natat, absentem, quoties sinit hiscere fluctus,
Nominat Alcyonen, ipsisque immurmurat undis.
Ecce super medios fluctus niger arcus aquarum
Frangitur, et ruptâ mersum caput obruit undâ.
Lucifer obscurus, nec quem cognoscere posses,
Illâ nocte fuit; quoniamque excedere cœlo
Non licuit, densis texit sua nubibus ora.

THE CAVE OF SLEEP.

Æolis interea tantorum ignara malorum
Dinumerat noctes; et jam, quas induat ille,
Festinat vestes, jam quas, ubi venerit ille,
Ipsa gerat, reditusque sibi promittit inanes.
Omnibus illa quidem superis pia tura ferebat;
Ante tamen cunctos Junonis templa colebat,
Proque viro, qui nullus erat, veniebat ad aras,
Utque foret sospes conjux suus, utque rediret,
Optabat, nullamque sibi præferret. At illi
Hoc de tot votis poterat contingere solum.
At dea non ultrà pro functo morte rogari
Sustinet; utque manus funestas arceat aris,
'Iri, meæ,' dixit, 'fidissima nuncia vocis,
Vise soporiferam Somni velociter aulam,
Exstinctique jube Ceÿcis imagine mittat
Somnia ad Alcyonen, veros narrantia casus.'
Dixerat; induitur velamina mille colorum
Iris, et arcuato cœlum curvamine signans
Tecta petit jussi sub nube latentia regis.
Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus et penetralia Somni,
Quò nunquam radiis oriens mediusve cadensve
Phœbus adire potest. Nebulæ caligine mixtæ
Exhalantur humo dubiæque crepuscula lucis.
Non vigil alcs ibi cristati cantibus oris
Evocat Auroram, nec voce silentia rumpunt
Sollicitive canes canibusve sagacior anser.
Non fera, non pecudes, non moti flamine rami,
Humanæve sonum reddunt convicia linguæ.

Muta quies habitat; saxo tamen exit ab imo
Rivus aquæ Lethes, per quem cum murmure labens
Invitat somnos crepitantibus unda lapillis.
Ante fores antri fecunda papavera florent,
Innumeræque herbæ, quarum de lactę soporem
Nox legit, et spargit per opacas humida terras.
Janua, quæ verso stridorem cardine reddat,
Nulla domo totâ, custos in limine nullus;
At medio torus est ebeno sublimis in antro,
Plumeus, unicolor, pullo velamine tectus;
Quò cubat ipse deus membris languore solutis.
Hunc circa passim, varias imitantia formas,
Somnia vana jacent totidem, quot messis aristas,
Silva gerit frondes, ejectas litus arenas.
Quò simul intravit, manibusque obstantia virgo
Somnia dimovit, vestis fulgore reluxit
Sacra domus, tardâque deus gravitate jacentes
Vix oculos tollens, iterumque iterumque relabens
Summaque percutiens nutanti pectora mento,
Excussit tandem sibi se, cubitoque levatus,
Quid veniat, (cognovit enim) scitatur. At illa:
'Somne, quies rerum, placidissime, Somne, deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces, reparasque labori,
Somnia, quæ veras æquant imitamine formas,
Herculeâ Trachine jube sub imagine regis,
Alcyonen adeant, simulacraque naufraga fingant.
Imperat hoc Juno.' Postquam mandata peregit
Iris, abit: neque enim ulteriùs tolerare soporis
Vim poterat; labique ut somnum sensit in artus,
Effugit, et remeat per quos modò venerat arcus.
At pater e populo natorum mille suorum

Excitat artificem simulatoremque figuræ,
Morphea. Non illo jussos sollertiùs alter
Exprimit incessus vultumque sonumque loquendi.
Adjicit et vestes et consuetissima cuique
Verba. Sed hic solos homines imitatur; at alter
Fit fera, fit volucris, fit longo corpore serpens.
Hunc Icelon superi, mortale Phobetora vulgus
Nominat. Est etiam diversæ tertius artis,
Phantasos. Ille in humum saxumque undamque trabemque,
Quæque vacant animâ, fallaciter omnia transit.
Regibus hi ducibusque suos ostendere vultus
Nocte solent; populos alii plebemque pererrant.
Præterit hos senior, cunctisque e fratribus unum
Morphea, qui peragat Thaumantidos edita, Somnus
Eligit; et rursus molli languore solutus
Deposuitque caput, stratoque recondidit alto.

VISION OF ALCYONE.

Ille volat nullos strepitus facientibus alis
Per tenebras, intraque moræ breve tempus in urbem
Pervenit Hæmoniam, positisque e corpore pennis
In faciem Ceÿcis abit; sumptâque figurâ
Luridus, exanimi similis, sine vestibus ullis
Conjugis ante torum miseræ stetit. Uda videtur
Barba viri, madidisque gravis fluere unda capillis.
Tum lecto incumbens, fletu super ora profuso
Hæc ait: 'Agnoscis Ceÿca, miserrima conjux?
An mea mutata est facies nece? Respice; nosces,
Inveniesque tuo pro conjuge conjugis umbram.
Nil opis, Alcyone, nobis tua vota tulerunt.

Occidimus: falso tibi me promittere noli.
Nubilus Ægæo deprendit in æquore navem.
Auster, et ingenti jactatam flamine solvit;
Oraque nostra, tuum frustrà clamantia nomen,
Implêrunt fluctus. Non hæc tibi nuntiat auctor
Ambiguus, non ista vagis rumoribus audis;
Ipse ego fata tibi præsens mea naufragus edo.
Surge, age, da lacrymas, lugubriaque indue, nec me
Indeploratum sub inania Tartara mitte.'
Adjicit his vocem Morpheus, quam conjugis illa
Crederet esse sui; fletus quòque fundere veros
Visus erat, gestumque manus Ceÿcis habebat.
Ingemit Alcyone, lacrymas movet atque lacertos
Per somnum, corpusque petens amplectitur auras,
Exclamatque, 'Mane! Quò te rapis? ibimus unà.'
Voce suâ specieque viri turbata soporem
Excutit, et primò, si sit, circumspicit, illic,
Qui modò visus erat: nam moti voce ministri
Intulerant lumen. Postquam non invenit usquam,
Percutit ora manu, laniatque a pectore vestes,
Pectoraque ipsa ferit. Nec crines solvere curat;
Scindit, et altrici, quæ luctûs causa, roganti
'Nulla est Alcyone, nulla est,' ait; 'occidit unà
Cum Ceÿce suo. Solantia tollite verba.
Naufragus interiit. Vidi, agnovique, manusque
Ad discedentem, cupiens retinere, tetendi.
Umbra fuit, sed et umbra tamen manifesta virique
Vera mei. Non ille quidem, si quæris, habebat
Adsuetos vultus, nec, quo priùs, ore nitebat.
Pallentem nudumque et adhuc humente capillo
Infelix vidi. Stetit hoc miserabilis ipso
Ecce! loco;' et quærit, vestigia si qua supersint.

'Hoc erat, hoc, animo quod divinante timebam,
Et, ne, me fugiens, ventos sequerere, rogabam.
At certè vellem, quoniam periturus abibas,
Me quòque duxisses. Fuit, ah! fuit utile, tecum
Ire mihi; neque enim de vitæ tempore quicquam
Non simul egissem, nec mors discreta fuisset.
Nunc absens perii, jactor quòque fluctibus absens,
Et sine me me pontus habet. Crudelior ipso
Sit mihi mens pelago, si vitam ducere nitar
Longiùs, et tanto pugnem superesse dolori.
Sed neque pugnabo, nec te, miserande, relinquam,
Et tibi nunc saltem veniam comes, inque sepulcro,
Si non urna, tamen junget nos litera; si non
Ossibus ossa meis, at nomen nomine tangam.'
Plura dolor prohibet, verboque intervenit omni
Plangor, et attonito gemitus a corde trahuntur.

CEYX AND ALCYONE CHANGED TO BIRDS.

Mane erat: egreditur tectis ad litus, et illum
Mæsta locum repetit, de quo spectârat euntem.
Dumque moratur ibi, dumque, 'Hinc retinacula solvit;
Hoc mihi discedens dedit oscula litore,' dicit,
Dumque notata oculis reminiscitur acta, fretumque
Prospicit; in liquidâ, spatio distante, tuetur
Nescio quid quasi corpus aquâ; primòque, quid illud
Esset, erat dubium. Postquam paulum appulit unda,
Et, quamvis aberat, corpus tamen esse liquebat;
Quis foret, ignorans, quia naufragus, omine mota est,
Et, tanquam ignoto lacrymam daret, 'Heu, miser,' inquit,
'Quisquis es, et si qua est conjux tibi!' Fluctibus actum
Fit propiùs corpus; quod quo magis illa tuetur,

Hoc minùs et minùs est mentis. Jam jamque propinquæ
Admotum terræ, jam quod cognoscere posset,
Cernit: erat conjux. 'Ille est,' exclamat, et unà
Ora, comas, vestem lacerat, tendensque trementes
Ad Ceŷca manus, 'Sic, o carissime conjux,
Sic ad me, miserande, redis?' ait. Adjacet undis
Facta manu moles, quæ primas æquòris iras
Frangit, et incursus quæ prædelassat aquarum.
Insilit huc; mirumque fuit potuisse; volabat,
Percutiensque levem modò natis aëra pennis,
Stringebat summas ales miserabilis undas.
Dumque volat, mæsto similem, plenumque querelæ
Ora dedêre sonum, tenui crepitantia rostro.
Ut verò tetigit mutum et sine sanguine corpus,
Dilectos artus amplexa recentibus alis,
Frigida nequicquam duro dedit oscula rostro.
Senserit hoc Ceŷx, an vultum motibus undæ
Tollere sit visus, populus dubitabat; at ille
Senserat. Et tandem, superis miserantibus, ambo
Alite mutantur. Fatis obnoxius îsdem
Tunc quòque mansit amor, nec conjugiale solutum est
Fœdus in alitibus. Coëunt, fiuntque parentes;
Perque dies placidos, hiberno tempore, septem
Incubat Alcyone pendentibus æquore nidis.
Tum via tuta maris: ventos custodit, et arcet
Æolus egressu, præstatque nepotibus æquor.

BOOK XII.

ABODE OF FAME.

v. 39.

Orbe locus medio est inter terrasque fretumque
Cœlestesque plagas, triplicis confinia mundi,
Unde, quod est usquam, quàmvis regionibus absit,
Inspicitur, penetratque cavas vox omnis ad aures.
Fama tenet, summâque domum sibi legit in arce,
Innumerosque aditus ac mille foramina tectis
Addidit, et nullis inclusit limina portis:
Nocte dieque patet; tota est ex ære sonanti,
Tota fremit, vocesque refert, iteratque, quod audit.
Nulla quies intus, nullâque silentia parte;
Nec tamen est clamor, sed parvæ murmura vocis,
Qualia de pelagi, si quis procul audiat, undis
Esse solent, qualemve sonum, cùm Jupiter atras
Increpuit nubes, extrema tonitrua reddunt.
Atria turba tenet; veniunt leve vulgus, euntque,
Mixtaque cum veris passim commenta vagantur
Millia rumorum, confusaque verba volutant.
E quibus hi vacuas implent sermonibus aures,
Hi narrata ferunt aliò, mensuraque ficti
Crescit, et auditis aliquid novus adjicit auctor.
Illìc Credulitas, illìc temerarius Error;
Vanaque Lætitia est, consternatique Timores,
Seditioque recens, dubioque auctore Susurri.
Ipsa quid in cœlo rerum pelagoque geratur
Et tellure videt, totumque inquirit in orbem.

DEATH OF CYGNUS.

Fecerat hæc notum Graias cum milite forti
Adventare rates, neque inexspectatus in armis
Hostis adest. Prohibent aditus, litusque tuentur
Troes, et Hectoreâ primus fataliter hastâ,
Protesilaë, cadis; commissaque prœlia magno
Stant Danais, fortisque animæ nece cognitus Hector.
Nec Phryges exiguo, quid Achaïca dextera posset,
Sanguine senserunt. Et jam Sigea rubebant
Litora; jam leto proles Neptunia, Cygnus,
Mille viros dederat; jam curru stabat Achilles,
Totaque Peliacæ sternebat cuspidis ictu
Agmina, perque acies aut Cygnum aut Hectora quærens
Congreditur Cygno; decimum dilatus in annum
Hector erat. Tum colla jugo canentia pressos
Exhortatus equos, currum direxit in hostem,
Concutiensque suis vibrantia tela lacertis
'Quisquis es, o juvenis,' dixit, 'solamen habeto,'
Mortis, ab Hæmonio quòd sis jugulatus Achille.'
Hactenus Æacides, vocem gravis hasta secuta est.
Sed quamquam certâ nullus fuit error in hastâ,
Nil tamen emissi profecit acumine ferri:
Utque hebeti pectus tantummodo contudit ictu;
'Nate Deâ, nam te famâ prænovimus,' inquit
Ille, 'quid a nobis vulnus miraris abesse?'
Mirabatur enim. 'Non hæc, quam cernis, equinis
Fulva jubis cassis, nec onus, cava parma, sinistræ
Auxilio mihi sunt; decor est quæsitus ab istis.
Mars quòque ob hoc capere arma solet: removebitur omne
Tegminis officium; tamen indestrictus abibo.

Est aliquid, non esse satum Nereïde, sed qui
Nereaque et natas et totum temperat æquor.'
Dixit, et hæsurum clypei curvamine telum
Misit in Æaciden, quod et æs et proxima rupit
Terga novena boum, decimo tamen orbe moratum est.
Excutit hoc heros, rursusque trementia forti
Tela manu torsit, rursus sine vulnere corpus,
Sincerumque fuit. Nec tertia cuspis apertum
Et se præbentem valuit destringere Cygnum.
Haud secus exarsit, quàm circo taurus aperto,
Cùm sua terribili petit irritamina cornu,
Puniceas vestes, elusaque vulnera sentit.
Num tamen exciderit ferrum, considerat, hastæ.
Hærebat ligno. 'Manus est mea debilis ergo,
Quasque,' ait, 'antè habuit vires, effudit in uno?
Nam certè valuit, vel cùm Lyrnesia primùm
Mœnia disjeci; vel cùm Tenedonque suoque
Eetioneas implevi sanguine Thebas;
Vel cùm purpureus populari cæde Caÿcus
Fluxit, opusque meæ bis sensit Telephus hastæ.
Hìc quòque tot cæsis, quorum per litus acervos
Et feci, et video, valuit mea dextra, valetque.'
Dixit, et, antè actis veluti malè crederet, hastam
Misit in adversum Lyciâ de plebe Menœten,
Loricamque simul subjectaque pectora rupit.
Quo plangente gravem moribundo vertice terram,
Extrahit illud idem calido de vulnere telum,
Atque ait: 'Hæc manus est, hæc, quâ modò vicimus, hasta;
Utar in hunc îsdem: sit in hoc precor exitus idem.'
Sic fatur, Cygnumque petit, nec fraxinus errat,
Inque humero sonuit non evitata sinistro.

Inde, velut muro solidâve a caute, repulsa est.
Quà tamen ictus erat, signatum sanguine Cygnum
Viderat, et frustrà fuerat gavisus Achilles:
Vulnus erat nullum; sanguis fuit ille Menœtæ.
Tum vero præceps curru fremebundus ab alto
Desilit, et, nitido securum cominus hostem
Ense petens, parmam gladio galeamque cavari
Cernit, et in duro lædi quòque corpore ferrum.
Haud tulit ulteriùs, clypeoque adversa reducto
Ter quater ora viri, capulo cava tempora pulsat,
Cedentique sequens instat, turbatque, ruitque,
Attonitoque negat requiem. Pavor occupat illum,
Ante oculosque natant tenebræ; retroque ferenti
Aversos passus medio lapis obstitit arvo,
Quem super impulsum resupino pectore Cygnum
Vi multa vertit, terræque afflixit Achilles.
Tum, clypeo genibusque premens præcordia duris,
Vincla trahit galeæ, quæ presso subdita mento
Elidunt fauces, et respiramen iterque
Eripiunt animæ. Victum spoliare parabat:
Arma relicta videt; corpus deus æquoris albam
Contulit in volucrem, cujus modò nomen habebat.

ACHILLES SLAIN BY PARIS.

v. 580.

At deus, æquoreas qui cuspide temperat undas,
In volucrem corpus nati Stheneleïda versum
Mente dolet patriâ, sævumque perosus Achillem
Exercet memores plùs quàm civiliter iras.
Jamque ferè tracto duo per quinquennia bello,
Talibus intonsum compellat Sminthea dictis:

'O mihi de fratris longè gratissime natis,
Irrita qui mecum posuisti mœnia Trojæ,
Ecquid, ubi has jamjam casuras adspicis arces,
Ingemis, aut ecquid tot defendentia muros
Millia cæsa doles? ecquid, ne persequar omnes,
Hectoris umbra subit circum sua Pergama tracti,
Cùm tamen ille ferox belloque cruentior ipso
Vivit adhuc, operis nostri populator, Achilles?
Det mihi se: faxo, triplici quid cuspide possim,
Sentiat. At quoniam concurrere cominus hosti
Non datur, occultâ necopinum perde sagittâ.'
Annuit, atque animo pariter patruique suoque
Delius indulgens, nebulâ velatus in agmen
Pervenit Iliacum, mediâque in cæde virorum
Rara per ignotos spargentem cernit Achivos
Tela Parin, fassusque deum, 'Quid spicula perdis
Sanguine plebis?' ait. 'Si qua est tibi cura tuorum,
Vertere in Æaciden, cæsosque ulciscere fratres.'
Dixit, et, ostendens sternentem Troïca ferro
Corpora Peliden, arcus obvertit in illum,
Certaque letiferâ direxit spicula dextrâ.
Quod Priamus gaudere senex post Hectora posset,
Hoc fuit. Ille igitur tantorum victor, Achille,
Victus es a timido Graiæ raptore maritæ!
At si femineo fuerat tibi Marte cadendum,
Thermodontiacâ malles cecidisse bipenni.
Jam timor ille Phrygum, decus et tutela Pelasgi
Nominis, Æacides, caput insuperabile bello,
Arserat: armârat deus idem, idemque cremârat.
Jam cinis est, et de tam magno restat Achille
Nescio quid, parvam quod non bene compleat urnam.
At vivit, totum quæ gloria compleat orbem:

Hæc illi mensura viro respondet, et hæc est
Par tibi, Pelide, nec inania Tartara sentit.
Ipse etiam, ut, cujus fuerit, cognoscere possis,
Bella movet clypeus, deque armis arma feruntur.
Non ea Tydides, non audet Oïleus Ajax,
Non minor Atrides, non bello major et ævo
Poscere, non alii: soli Telamone creato
Laërteque fuit tantæ fiducia laudis.
A se Tantalides onus invidiamque removit,
Argolicosque duces mediis considere castris
Jussit, et arbitrium litis trajecit in omnes.

BOOK XIII.

CONTEST CONCERNING THE ARMS OF ACHILLES.

SPEECH OF AJAX.

v. 1.

Consedêre duces, et, vulgi stante coronâ,
Surgit ad hos clypei dominus septemplicis Ajax.
Utque erat impatiens iræ, Sigeïa torvo
Litora respexit classemque in litore vultu,
Intendensque manus, 'Agimus, prô Jupiter!' inquit,
'Ante rates causam; et mecum confertur Ulixes!
At non Hectoreïs dubitavit cedere flammis,
Quas ego sustinui, quas hac a classe fugavi.
Tutius est igitur fictis contendere verbis,
Quàm pugnare manu. Sed nec mihi dicere promptum,

Nec facere est isti; quantumque ego Marte feroci
Inque acie valeo, tantum valet iste loquendo.
Nec memoranda tamen vobis mea facta, Pelasgi,
Esse reor, vidistis enim; sua narret Ulixes,
Quæ sine teste gerit, quorum nox conscia sola est.
Præmia magna peti fateor; sed demit honorem
Æmulus. Ajaci non est tenuisse superbum,
Sit licèt hoc ingens, quidquid speravit Ulixes.
Iste tulit pretium jam nunc certaminis hujus;
Quòd, cùm victus erit, mecum certâsse feretur.
Atque ego, si virtus in me dubitabilis esset,
Nobilitate potens essem, Telamone creatus,
Mœnia qui forti Trojana sub Hercule cepit,
Litoraque intravit Pagasæâ Colcha carînâ.
Æacus huic pater est, qui jura silentibus illic
Reddit, ubi Æoliden saxum grave Sisyphon urget.
Æacon agnoscit summus prolemque fatetur
Jupiter esse suam. Sic a Jove tertius Ajax.
Nec tamen hæc series in causâ prosit, Achivi,
Si mihi cum magno non est communis Achille.
Frater erat; fraterna peto. Quid sanguine cretus
Sisyphio, furtisque et fraude simillimus illi,
Inseris Æacidis alienæ nomina gentis?
An, quòd in arma prior nulloque sub indice veni,
Arma neganda mihi? potiorque videbitur ille,
Ultima qui cepit, detrectavitque furore
Militiam ficto; donec sollertior isto,
Et sibi inutilior, timidi commenta retexit
Naupliades animi, vitataque traxit ad arma?
Optima nunc sumat, qui sumere noluit ulla;
Nos inhonorati et donis patruelibus orbi,
Obtulimus quia nos ad prima pericula, simus.
Atque utinam aut verus furor ille aut creditus esset,

Nec comes hic Phrygias unquam venisset ad arces
Hortator scelerum! Non te, Pœantia proles,
Expositum Lemnos nostro cum crimine haberet:
Qui nunc, ut memorant, silvestribus abditus antris,
Saxa moves gemitu, Laërtiadæque precaris,
Quæ meruit: quæ, si dî sunt, non vana precaris.
Et nunc ille eadem nobis juratus in arma,
Heu! pars una ducum, quo successore sagittæ
Herculis utuntur, fractus morboque fameque,
Velaturque aliturque avibus; volucresque petendo
Debita Trojanis exercet spicula fatis.
Ille tamen vivit, quia non comitavit Ulixen.
Mallet et infelix Palamedes esse relictus:
Viveret, aut certè letum sine crimine haberet.
Quem malè convicti nimiùm memor iste furoris
Prodere rem Danaam finxit, fictumque probavit
Crimen, et ostendit, quod jam præfoderat, aurum.
Ergo aut exsilio vires subduxit Achivis,
Aut nece. Sic pugnat, sic est metuendus Ulixes.
Qui licèt eloquio fidum quòque Nestora vincat,
Haud tamen efficiet, desertum ut Nestora crimen
Esse rear nullum; qui cùm imploraret Ulixen
Vulnere tardus equi fessusque senilibus annis,
Proditus a socio est. Non hæc mihi crimina fingi
Scit bene Tydides, qui nomine sæpe vocatum
Corripuit, trepidoquè fugam exprobravit amico.
Adspiciunt oculis superi mortalia justis:
En, eget auxilio, qui non tulit; utque reliquit,
Sic linquendus erat: legem sibi dixerat ipse.
Conclamat socios: adsum, videoque trementem
Pallentemque metu et trepidantem morte futurâ.
Opposui molem clypei, texique jacentem,

Servavique animam (minimum est hoc laudis) inertem.
Si perstas certare, locum redeamus in illum:
Redde hostem vulnusque tuum solitumque timorem,
Post clypeumque late, et mecum contende sub illo.
At postquam eripui; cui standi vulnera vires
Non dederant, nullo tardatus vulnere fugit.
Hector adest, secumque deos in prœlia ducit,
Quàque ruit, non tu tantùm terreris, Ulixe,
Sed fortes etiam: tantum trahit ille timoris.
Hunc ego sanguineæ successu cædis ovantem
Eminus ingenti resupinum pondere fudi.
Hunc ego poscentem, cum quo concurreret, unus
Sustinui, sortemque meam vovistis, Achivi,
Et vestræ valuêre preces. Si quæritis hujus
Fortunam pugnæ; non sum superatus ab illo.
Ecce ferunt Troës ferrumque ignemque Jovemque
In Danaas classes: ubi nunc facundus Ulixes?
Nempe ego mille meo protexi pectore puppes,
Spem vestri reditûs. Date tot pro navibus arma.
Quòd si vera licet mihi dicere; quæritur istis,
Quàm mihi, major honor, conjunctaque gloria nostra est,
Atque Ajax armis, non Ajaci arma petuntur.
Conferat his Ithacus Rhesum imbellemque Dolona,
Priamidenque Helenum raptâ cum Pallade captum.
Luce nihil gestum est, nihil est Diomede remoto.
Si semel ista datis meritis tam vilibus arma;
Dividite, et pars sit major Diomedis in illis.
Quò tamen hæc Ithaco, qui clàm, qui semper inermis
Rem gerit, et furtis incautum decipit hostem?
Ipse nitor galeæ claro radiantis ab auro
Insidias prodet, manifestabitque latentem.
Sed neque Dulichius sub Achillis casside vertex

Pondera tanta feret, nec non onerosa gravisque
Pelias esse potest imbellibus hasta lacertis;
Nec clypeus, vasti cælatus imagine mundi,
Conveniet timidæ natæque ad furta sinistræ.
Debilitaturum quid te petis, improbe, munus?
Quòd tibi si populi donaverit error Achivi,
Cur spolieris, erit, non, cur metuaris ab hoste.
Et fuga, quâ solâ cunctos, timidissime, vincis,
Tarda futura tibi est, gestamina tanta trahenti.
Adde, quòd iste tuus, tam rarò prœlia passus,
Integer est clypeus; nostro, qui tela ferendo
Mille patet plagis, novus est successor habendus.
Denique, quid verbis opus est? spectemur agendo:
Arma viri fortis medios mittantur in hostes;
Inde jubete peti, et referentem ornate relatis.'

SPEECH OF ULYSSES.

Finierat Telamone satus, vulgique secutum
Ultima murmur erat; donec Laërtius heros
Adstitit, atque oculos paulùm tellure moratos
Sustulit ad proceres, exspectatoque resolvit
Ora sono; neque abest facundis gratia dictis.
'Si mea cum vestris valuissent vota, Pelasgi,
Non foret ambiguus tanti certaminis heres,
Tuque tuis armis, nos te poteremur, Achille.
Quem quoniam non æqua mihi vobisque negârunt
Fata,' (manuque simul veluti lacrymantia tersit
Lumina,) 'quis meliùs magno succedat Achilli,
Quàm per quem Danaïs magnus successit Achilles?
Huic modò ne prosit, quòd, ut est, hebes esse videtur;
Neve mihi noceat, quòd vobis semper, Achivi,

Profuit ingenium, meaque hæc facundia, si qua est,
Quæ nunc pro domino, pro vobis sæpe locuta est,
Invidiâ careat, bona nec sua quisque recuset.
Nam genus et proavos et quæ nón fecimus ipsi,
Vix ea nostra voco. Sed enim, quia retulit Ajax
Esse Jovis pronepos, nostri quòque sanguinis auctor
Jupiter est, totidemque gradus distamus ab illo.
Nam mihi Laërtes pater est, Arcesius illi,
Jupiter huic; neque in his quisquam damnatus et exsul.
Est quòque per matrem Cyllenius addita nobis
Altera nobilitas: deus est in utroque parente.
Sed neque materno quòd sum generosior ortu,
Nec mihi quòd pater est fraterni sanguinis insons,
Proposita arma peto; meritis expendite causam:
Dummodo, quòd fratres Telamon Peleusque fuerunt,
Ajacis meritum non sit, nec sanguinis ordo,
Sed virtutis honor spoliis quæratur in istis.
Aut si proximitas primusque requiritur heres,
Est genitor Peleus, est Pyrrhus filius illi.
Qui locus Ajaci? Phthiam hæc Scyronve ferantur.
Nec minùs est isto Teucer patruelis Achilli.
Num petit ille tamen? num, si petat, auferat arma?
Ergo operum quoniam nudum certamen habetur:
Plura quidem feci, quàm quæ comprendere dictis
In promptu mihi sit; rerum tamen ordine ducar.
Præscia venturi genitrix Nerëia leti
Dissimulat cultu natum, et deceperat omnes,
In quibus Ajacem, sumptæ fallacia vestis.
Arma ego femineis, animum motura virilem,
Mercibus inserui, neque adhuc projecerat heros
Virgineos habitus, cùm parmam hastamque tenenti,
'Nate deâ,' dixi, 'tibi se peritura reservant

Pergama: quid dubitas ingentem evertere Trojam?'
Injecique manum, fortemque ad fortia misi.
Ergo opera illius mea sunt. Ego Telephon hastâ
Pugnantem domui, victum orantemque refeci.
Quòd Thebæ cecidêre, meum est; me credite Lesbon,
Me Tenedon Chrysenque et Cyllan, Apollinis urbes,
Et Syron cepisse; meâ concussa putate
Procubuisse solo Lyrnesia mœnia dextrâ.
Utque alios taceam: qui sævum perdere posset
Hectora, nempe dedi: per me jacet inclytus Hector.
Illis hæc armis, quibus est inventus Achilles,
Arma peto; vivo dederam, post fata reposco.
Ut dolor unius Danaos pervenit ad omnes,
Aulidaque Euboïcam complêrunt mille carinæ;
Exspectata diu, nulla aut contraria classi,
Flamina sunt, duræque jubent Agamemnona sortes
Immeritam sævæ natam mactare Dianæ.
Denegat hoc genitor, divisque irascitur ipsis,
Atque in rege tamen pater est. Ego mite parentis
Ingenium verbis ad publica commoda verti.
Nunc equidem fateor, fassoque ignoscat Atrides;
Difficilem tenui sub iniquo judice causam.
Hunc tamen utilitas populi fraterque datique
Summa movet sceptri, laudem ut cum sanguine penset.
Mittor et ad matrem, quæ non hortanda, sed astu
Decipienda fuit. Quò si Telamonius îsset,
Orba suis essent etiamnunc lintea ventis.
Mittor et Iliacas audax orator ad arces,
Visaque et intrata est altæ mihi curia Trojæ,
Plenaque adhuc erat illa viris. Interritus egi,
Quam mihi mandârat communis Græcia, causam,
Accusoque Parin prædamque Helenamque reposco,

Et moveo Priamum Priamoque Antenora junctum.
At Paris et fratres et qui rapuêre sub illo,
Vix tenuêre manus (scis hoc, Menelaë) nefandas,
Primaque lux nostri tecum fuit illa pericli.
Longa referre mora est, quæ consilioque manuque
Utiliter feci spatiosi tempore belli.
Post acies primas urbis se mœnibus hostes
Continuêre diu, nec aperti copia Martis
Ulla fuit; decimo demum pugnavimus anno.
Quid facis interea, qui nil nisi prœlia nôsti?
Quis tuus usus erat? Nam si mea facta requiris;
Hostibus insidior, fossas munimine cingo,
Consolor socios, ut longi tædia belli
Mente ferant placidâ, doceo quo simus alendi,
Armandive modo, mittor quò postulat usus.
Ecce, Jovis monitu deceptus imagine somni,
Rex jubet incepti curam dimittere belli.
Ille potest auctore suam defendere causam;
Non sinat hoc Ajax, delendaque Pergama poscat,
Quodque potest, pugnet. Cur non remoratur ituros?
Cur non arma capit? Det, quod vaga turba sequatur!
Non erat hoc nimium nunquam nisi magna loquenti.
Quid, quòd et ipse fugit? vidi, puduitque videre,
Cùm tu terga dares, inhonestaque vela parares.
Nec mora, 'Quid facitis? quæ vos dementia,' dixi,
'Concitat, o socii, captam dimittere Trojam?
Quidve domum fertis decimo nisi dedecus anno?'
Talibus atque aliis, in quæ dolor ipse disertum
Fecerat, aversos profugâ de classe reduxi.
Convocat Atrides socios terrore paventes,
Nec Telamoniades etiam nunc hiscere quidquam
Audet, et ausus erat reges incessere dictis

Thersites, etiam per me haud impunè, protervus.
Erigor, et trepidos cives exhortor in hostem,
Amissamque meâ virtutem voce reposco.
Tempore ab hoc quodcunque potest fecisse videri
Fortiter iste, meum est, qui dantem terga retraxi.
Denique de Danaïs quis te laudatve petitve?
At sua Tydides mecum communicat acta,
Me probat, et socio semper confidit Ulixe.
Est aliquid, de tot Graiorum millibus unum
A Diomede legi. Nec me sors ire jubebat;
Sic tamen et spreto noctisque hostisque periclo
Ausum eadem, quæ nos, Phrygiâ de gente Dolona
Interimo: non antè tamen, quàm cuncta coëgi
Prodere, et edidici, quid perfida Troja pararet.
Omnia cognôram, nec, quod specularer, habebam,
Et jam promissâ poteram cum laude reverti.
Haud contentus eo, petii tentoria Rhesi,
Inque suis ipsum castris comitesque peremi,
Atque ita captivo victor votisque potitus,
Ingredior curru lætos imitante triumphos.
Cujus equos pretium pro nocte poposcerat hostis,
Arma negate mihi, fueritque benignior Ajax.
Quid Lycii referam Sarpedonis agmina ferro
Devastata meo? Cum multo sanguine fudi
Cœranon Iphitiden et Alastoraque Chromiumque
Alcandrumque Haliumque Noëmonaque Prytanimque,
Exitioque dedi cum Chersidamante Thoona,
Et Charopen, fatisque immitibus Ennomon actum,
Quique minùs celebres nostrâ sub mœnibus urbis
Procubuêre manu. Sunt et mihi vulnera, cives,
Ipso pulchra loco: nec vanis credite verbis,
Aspicite en!' (vestemque manu deduxit) et, 'Hæc sunt

Pectora semper,' ait, 'vestris exercita rebus.
At nihil impendit per tot Telamonius annos
Sanguinis in socios, et habet sine vulnere corpus.
Quid tamen hoc refert, si se pro classe Pelasgâ
Arma tulisse refert contra Troasque Jovemque?
Confiteorque, tulit: neque enim bene facta malignè
Detrectare meum est; modò ne communia solus
Occupet, atque aliquem nobis quòque reddat honorem.
Repulit Actorides, sub imagine tutus Achillis,
Troas ab arsuris cum defensore carinis.
Ausum etiam Hectoreo solum concurrere Marti
Se putat, oblitus regisque ducumque meique,
Nonus in officio, et prælatus munere sortis.
Sed tamen eventus vestræ, fortissime, pugnæ
Quis fuit? Hector abit violatus vulnere nullo.
Me miserum, quanto cogor meminisse dolore
Temporis illius, quo Graiûm murus, Achilles,
Procubuit; nec me lacrymæ luctusque timorque
Tardârunt; quin corpus humo sublime referrem.
His humeris, his, inquam, humeris ego corpus Achillis
Et simul arma tuli: quæ nunc quòque ferre laboro.
Sunt mihi, quæ valeant in talia pondera, vires;
Est animus certè vestros sensurus honores.
Scilicet iccirco pro gnato cærula mater
Ambitiosa suo fuit, ut cœlestia dona,
Artis opus tantæ, rudis et sine pectore miles
Indueret! neque enim clypei cælamina novit,
Oceanum et terras cumque alto sidera cœlo,
Pleïadasque Hyadasque immunemque æquoris Arcton,
Diversasque urbes nitidumque Orionis ensem.
Postulat ut capiat, quæ non intelligit, arma.
Quid? quòd me, duri fugientem munera belli,

Arguit incepto serum accessisse labori,
Nec se magnanimo maledicere sentit Achilli?
Si simulâsse vocat crimen, simulavimus ambo.
Si mora pro culpâ est, ego sum maturior illo.
Me pia detinuit conjux, pia mater Achillem:
Primaque sunt illis data tempora, cetera vobis.
Haud timeam, si jam nequeam defendere, crimen
Cum tanto commune viro. Deprensus Ulixis
Ingenio tamen ille, at non Ajacis Ulixes.
Neve in me stolidæ convicia fundere linguæ
Admiremur eum, vobis quòque digna pudore
Objicit. An falso Palameden crimine turpe est
Accusâsse mihi, vobis damnâsse decorum?
Sed neque Naupliades facinus defendere tantum
Tamque patens valuit, nec vos audîstis in illo
Crimina, vidistis, pretioque objecta patebant.
Nec Pœantiaden quòd habet Vulcania Lemnos,
Esse reus merui; factum defendite vestrum:
Consensistis enim; nec me suasisse negabo,
Ut se subtraheret bellique viæque labori,
Tentaretque feros requie lenire dolores.
Paruit, et vivit. Non hæc sententia tantùm
Fida, sed et felix; cùm sit satis esse fidelem.
Quem quoniam vates delenda ad Pergama poscunt,
Ne mandate mihi; meliùs Telamonius ibit,
Eloquioque virum morbis irâque furentem
Molliet, aut aliquâ perducet callidus arte.
Antè retro Simoïs fluet, et sine frondibus Ide
Stabit, et auxilium promittet Achaïa Trojæ,
Quàm, cessante meo pro vestris pectore rebus,
Ajacis stolidi Danaïs sollertia prosit.
Sis licèt infestus sociis regique mihique,

Dure Philoctete, licèt exsecrere, meumque
Devoveas sine fine caput, cupiasque dolenti
Me tibi fortè dari, nostrumque haurire cruorem;
Te tamen aggrediar, mecumque reducere nitar.
Tamque tuis potiar (faveat Fortuna) sagittis,
Quàm sum Dardanio, quem cepi, vate potitus;
Quàm responsa deûm Trojanaque fata retexi;
Quàm rapui Phrygiæ signum penetrale Minervæ
Hostibus e mediis. Et se mihi comparat Ajax?
Nempe capi Trojam prohibebant fata sine illo.
Fortis ubi est Ajax, ubi sunt ingentia magni
Verba viri? Cur hìc metuis? cur audet Ulixes
Ire per excubias, et se committere nocti,
Perque feros enses non tantùm mœnia Troum,
Verùm etiam summas arces intrare, suâque
Eripere æde deam, raptamque efferre per hostes?
Quæ nisi fecissem, frustrà Telamone creatus
Gestâsset lævâ taurorum tergora septem.
Illâ nocte mihi Trojæ victoria parta est,
Pergama tunc vici, cùm vinci posse coëgi.
Desine Tydiden vultuque et murmure nobis
Ostentare meum: pars est sua laudis in illo.
Nec tu, cùm sociâ clypeum pro classe tenebas,
Solus eras: tibi turba comes, mihi contigit unus.
Qui, nisi pugnacem sciret sapiente minorem
Esse, nec indomitæ deberi præmia dextræ,
Ipse quòque hæc peteret; peteret moderatior Ajax
Eurypylusque ferox claroque Andremone natus,
Nec minùs Idomeneus, patriâque creatus eâdem
Meriones; peteret majoris frater Atridæ.
Quippe manu fortes (nec sunt tibi Marte secundi)
Consiliis cessêre meis. Tibi dextera bello

Utilis; ingenium est, quod eget moderamine nostri.
Tu vires sine mente geris; mihi cura futuri.
Tu pugnare potes; pugnandi tempora mecum
Eligit Atrides. Tu tantùm corpore prodes;
Nos animo; quantoque ratem qui temperat, anteit
Remigis officium, quanto dux milite major,
Tanto ego te supero. Nec non in corpore nostro
Pectora sunt potiora manu; vigor omnis in illis.
At vos, o proceres, vigili date præmia vestro,
Proque tot annorum curis, quas anxius egi,
Hunc titulum meritis pensandum reddite nostris.
Jam labor in fine est: obstantia fata removi,
Altaque, posse capi faciendo, Pergama cepi.
Per spes nunc socias, casuraque mœnia Troum,
Perque deos oro, quos hosti nuper ademi;
Per si quid superest, quod sit sapienter agendum;
Si quid adhuc audax ex præcipitique petendum;
Si Trojæ fatis aliquid restare putatis;
Este mei memores; aut si mihi non datis arma,
Huic date.' Et ostendit signum fatale Minervæ.

Mota manus procerum est, et, quid facundia posset,
Tunc patuit, fortisque viri tulit arma disertus.
Hectora qui solus, qui ferrum ignemque Jovemque
Sustinuit toties, unam non sustinet iram,
Invictumque virum vincit dolor. Arripit ensem,
Et, 'Meus hic certè est. An et hunc sibi poscit Ulixes?
Hoc,' ait, 'utendum est in me mihi, quique cruore
Sæpe Phrygum maduit, domini nunc cæde madebit;
Ne quisquam Ajacem possit superare nisi Ajax.'
Dixit, et in pectus tum denique vulnera passum,
Quà patuit ferro, letalem condidit ensem.

Nec valuêre manus infixum educere telum,
Expulit ipse cruor, rubefactaque sanguine tellus
Purpureum viridi genuit de cespite florem,
Qui priùs Œbalio fuerat de vulnere natus.
Litera communis mediis pueroque viroque
Inscripta est foliis, hæc nominis, illa querelæ.

THE GREEKS LEAVE TROY.

Victor ad Hypsipyles patriam clarique Thoantis
Et veterum terras infames cæde virorum
Vela dat, ut referat Tirynthia tela, sagittas.
Quæ postquam ad Graios, domino comitante, revexit,
Imposita estque fero tandem manus ultima bello:
Troja simul Priamusque cadunt; Priameïa conjux
Perdidit infelix hominis post omnia formam,
Externasque novo latratu terruit auras,
Longus in angustum quâ clauditur Hellespontus.
Ilion ardebat, neque adhuc consederat ignis,
Exiguumque senis Priami Jovis ara cruorem
Combiberat. Tractata comis antistita Phœbi
Non profecturas tendebat ad æthera palmas.
Dardanidas matres, patriorum signa deorum,
Dum licet, amplexas succensaque templa tenentes,
Invidiosa trahunt victores præmia Graii;
Mittitur Astyanax illis de turribus, unde
Pugnantem pro se proavitaque regna tuentem
Sæpe videre patrem, monstratum a matre, solebat.
Jamque viam suadet Boreas, flatuque secundo
Carbasa mota sonant; jubet uti navita ventis.
'Troja, vale; rapimur,' clamant, dantque oscula terræ
Troades, et patriæ fumantia tecta relinquunt.

Ultima conscendit classem (miserabile visu).
In mediis Hecuba natorum inventa sepulcris.
Prensantem tumulos atque ossibus oscula dantem
Dulichiæ traxêre manus; tamen unius hausit,
Inque sinu cineres secum tulit Hectoris haustos.
Hectoris in tumulo canum de vertice crinem,
Inferias inopes, crinem lacrymasque reliquit.
Est, ubi Troja fuit, Phrygiæ contraria tellus,
Bistoniis habitata viris. Polymestoris illic
Regia dives erat, cui te commisit alendum
Clàm, Polydore, pater, Phrygiisque removit ab armis.
Consilium sapiens, sceleris nisi præmia magnas
Adjecisset opes, animi irritamen avari.
Ut cecidit Fortuna Phrygum, capit impius ensem
Rex Thracum, juguloque sui defigit alumni,
Et, tanquam tolli cum corpore crimina possent,
Exanimem e scopulo subjectas misit in undas.

SACRIFICE OF POLYXENA.

Litore Threïcio classem religârat Atrides,
Dum mare pacatum, dum ventus amicior esset.
Hìc subitò, quantus, cùm viveret, esse solebat,
Exit humo latè ruptâ, similisque minanti
Temporis illius vultum referebat Achilles,
Quo ferus injusto petiit Agamemnona ferro.
'Immemoresque mei disceditis,' inquit, 'Achivi,
Obrutaque est mecum virtutis gratia nostræ?
Ne facite; utque meum non sit sine honore sepulcrum,
Placet Achilleos mactata Polyxena manes.'
Dixit, et, immiti sociis parentibus umbræ,
Rapta sinu matris, quam jam propè sola fovebat,

Fortis et infelix et plusquam femina virgo
Ducitur ad tumulum, diroque fit hostia busto.
Quæ memor ipsa sui, postquam crudelibus aris
Admota est, sensitque sibi fera sacra parari,
Utque Neoptolemum stantem ferrumque tenentem
Inque suo vidit figentem lumina vultu;
'Utere jamdudum generoso sanguine,' dixit:
'Nulla mora est, aut tu jugulo vel pectore telum
Conde meo:' jugulumque simul pectusque retexit.
'Scilicet aut ulli servire Polyxena ferrem,
Aut per tale sacrum numen placabitis ullum.
Mors tantùm vellem matrem mea fallere posset,
Mater obest, minuitque necis mihi gaudia; quamvis
Non mea mors illi, verùm sua vita gemenda est.
Vos modò, ne Stygios adeam non libera manes,
Este procul, si justa peto, tactuque viriles
Virgineo removete manus: acceptior illi,
Quisquis is est, quem cæde meâ placare paratis,
Liber erit sanguis. Si quos tamen ultima nostri
Verba movent oris; Priami vos filia regis,
Nunc captiva, rogat; genitrici corpus inemptum
Reddite, neve auro redimat jus triste sepulcri,
Sed lacrymis; tunc, cùm poterat, redimebat et auro.'
Dixerat. At populus lacrymas, quas illa tenebat,
Non tenet. Ipse etiam flens invitusque sacerdos
Præbita conjecto rupit præcordia ferro.
Illa, super terram defecto poplite labens,
Pertulit intrepidos ad fata novissima vultus.'
Troades excipiunt, deploratosque recensent
Priamidas, et quid dederit domus una cruoris;
Teque gemunt, virgo, teque, o modò regia conjux,
Regia dicta parens, Asiæ florentis imago;

Nunc etiam prædæ mala sors; quam victor Ulixes
Esse suam nollet, nisi quòd tamen Hectora partu
Ediderat. Dominum matri vix reperit Hector.
Quæ corpus complexa animæ tam fortis inane,
Quas toties patriæ dederat natisque viroque,
Huic quòque dat lacrymas; lacrymas in vulnera fundit,
Osculaque ore tegit, consuetaque pectora plangit,
Canitiemque suam concreto in sanguine verrens,
Plura quidem, sed et hæc laniato pectore dixit:
'Nata tuæ (quid enim superest?) dolor ultime matris,
Nata, jaces, videoque tuum, mea vulnera, vulnus.
Et, ne perdiderim quenquam sine cæde meorum,
Tu quòque vulnus habes. At te, quia femina, rebar
A ferro tutam; cecidisti et femina ferro,
Totque tuos idem fratres, te perdidit idem
Exitium Trojæ, nostrique orbator, Achilles.
At postquam cecidit Paridis Phœbique sagittis;
"Nunc certè," dixi, "non est metuendus Achilles."
Nunc quòque mî metuendus erat. Cinis ipse sepulti
In genus hoc sævit; tumulo quòque sensimus hostem:
Æacidæ fecunda fui. Jacet Ilion ingens,
Eventuque gravi finita est publica clades;
Sed finita tamen. Soli mihi Pergama restant,
In cursuque meus dolor est. Modò maxima rerum,
Tot generis natisque potens nuribusque viroque,
Nunc trahor exsul, inops, tumulis avulsa meorum,
Penelopæ munus: quæ me data pensa trahentem,
Matribus ostendens Ithacis, "Hæc Hectoris illa est
Clara parens, hæc est," dicet, "Priameïa conjux."
Postque tot amissos tu nunc, quæ sola levabas
Maternos luctus, hostilia busta piâsti.
Inferias hosti peperi. Quò ferrea resto,

Quidve moror? quò me servas, annosa senectus?
Quid, dî crudeles, nisi quò nova funera cernam,
Vivacem differtis anum? Quis posse putaret
Felicem Priamum post diruta Pergama dici?
Felix morte suâest, nec te, mea nata, peremptam
Adspicit, et vitam pariter regnumque reliquit.
At, puto, funeribus dotabere, regia virgo,
Condeturque tuum monumentis corpus avitis.
Non hæc est fortuna domûs. Tibi munera matris
Contingent fletus peregrinæque haustus arenæ.
Omnia perdidimus: superest, cur vivere tempus
In breve sustineam, proles gratissima matri,
Nunc solus, quondam minimus de stirpe virili,
Has datus Ismario regi Polydorus in oras.
Quid moror interea crudelia vulnera lymphis
Abluere et sparsos immiti sanguine vultus?'

HECUBA CHANGED TO A DOG.

Dixit, et ad litus passu processit anili,
Albentes lacerata comas. 'Date, Troades, urnam,'
Dixerat infelix, liquidas hauriret ut undas:
Adspicit ejectum Polydori in litore corpus,
Factaque Threïciis ingentia vulnera telis.
Troades exclamant; obmutuit illa dolore,
Et pariter vocem lacrymasque introrsus obortas
Devorat ipse dolor; duroque simillima saxo
Torpet, et adversâ figit modò lumina terrâ;
Interdum torvos extollit ad æthera vultus;
Nunc positi spectat vultum, nunc vulnera nati,
Vulnera præcipuè; seque armat et instruit irâ.
Quâ simul exarsit, tanquam regina maneret,

Ulcisci statuit, pœnæque in imagine tota est.
Utque furit catulo lactente orbata leæna,
Signaque nacta pedum, sequitur, quem non videt, hostem;
Sic Hecuba, postquam cum luctu miscuit iram,
Non oblita animorum, annorum oblita suorum,
Vadit ad artificem diræ Polymestora cædis,
Colloquiumque petit: nam se monstrare relictum
Velle latens illi, quod nato redderet, aurum.
Credidit Odrysius, prædæque assuetus amore,
In secreta venit; tum blando callidus ore,
'Tolle moras, Hecuba,' dixit, 'da munera nato.
Omne fore illius, quod das, quod et antè dedisti,
Per superos juro.' Spectat truculenta loquentem
Falsaque jurantem, tumidâque exæstuat irâ,
Atque ita correptum captivarum agmine matrum
Involat, et digitos in perfida lumina condit,
Expilatque genas oculis, (facit ira valentem)
Immergitque manus fœdataque sanguine sonti
Non lumen, neque enim superest, loca luminis haurit.
Clade sui Thracum gens irritata tyranni
Troada telorum lapidumque incessere jactu
Cœpit. At hæc missum rauco cum murmure saxum
Morsibus insequitur, rictuque in verba parato
Latravit, conata loqui. Locus exstat, et ex re
Nomen habet; veterumque diu memor illa malorum
Tum quòque Sithonios ululavit mœsta per agros.
Illius Troasque suos hostesque Pelasgos,
Illius fortuna deos quòque moverat omnes,
Sic omnes, ut et ipsa Jovis conjuxque sororque
Eventus Hecubam meruisse negaverit illos.

THE ASHES OF MEMNON CHANGED INTO BIRDS.

v. 576.

Non vacat Auroræ, quamquam îsdem faverat armis,
Cladibus et casu Trojæque Hecubæque moveri;
Cura deam propior luctusque domesticus angit
Memnonis amissi, Phrygiis quem lutea campis
Vidit Achilleâ pereuntem cuspide mater;
Vidit; et ille color, quo matutina rubescunt
Tempora, palluerat, latuitque in nubibus æther.
At non impositos supremis ignibus artus
Sustinuit spectare parens: sed crine soluto,
Sicut erat, magni genibus procumbere non est
Dedignata Jovis, lacrymisque has addere voces:
'Omnibus inferior, quas sustinet aureus æther,
(Nam mihi sunt totum rarissima templa per orbem)
Diva tamen venio, non ut delubra diesque
Des mihi sacrificos caliturasque ignibus aras.
Si tamen adspicias, quantùm tibi femina præstem,
Tum cùm luce novâ noctis confinia servo;
Præmia danda putes. Sed non ea cura, neque hic est
Nunc status Auroræ, meritos ut poscat honores;
Memnonis orba mei venio, qui fortia frustrà
Pro patruo tulit arma suo, primisque sub annis
Occidit a forti (sic vos voluistis) Achille.
Da, precor, huic aliquem, solatia mortis, honorem,
Summe deûm rector, maternaque vulnera leni.'
Jupiter annuerat; cùm Memnonis arduus alto
Corruit igne rogus, nigrique volumina fumi
Infecêre diem, veluti cùm flumina natas
Exhalant nebulas, nec sol admittitur infrà:

Atra favilla volat, glomerataque corpus in unum
Densatur, faciemque capit, sumitque calorem
Atque animam ex igni. Levitas sua præbuit alas;
Et primò similis volucri, mox vera volucris
Insonuit pennis; pariter sonuêre sorores
Innumeræ, quibus est eadem natalis origo.
Terque rogum lustrant, et consonus exit in auras
Ter clangor, quarto seducunt castra volatu.
Tum duo diversâ populi de parte feroces
Bella gerunt, rostrisque et aduncis unguibus iras
Exercent, alasque adversaque pectora lassant,
Inferiæque cadunt cineri cognata sepulto
Corpora, seque viro forti meminêre creatas.
Præpetibus subitis nomen facit auctor; ab illo
Memnonides dictæ. Cùm sol duodena peregit
Signa, parentali morituræ more rebellant.
Ergo aliis latrâsse Dymantida flebile visum;
Luctibus est Aurora suis intenta, piasque
Nunc quòque dat lacrymas, et toto rorat in orbe.

BOOK XIV.

SETTLEMENT OF ÆNEAS IN ITALY.

v. 445.

Solvitur herboso religatus ab aggere funis,
Et procul insidias infamatæque relinquunt
Tecta deæ, lucosque petunt, ubi nubilus umbrâ
In mare cum flavâ prorumpit Tibris arenâ,

Faunigenæque domo potitur natâque Latini,
Non sine Marte tamen. Bellum cum gente feroci
Suscipitur, pactâque furit pro conjuge Turnus.
Concurrit Latio Tyrrhenia tota, diuque
Ardua sollicitis victoria quæritur armis.
Auget uterque suas externo robore vires,
Et multi Rutulos, multi Trojana tuentur
Castra. Neque Æneas Evandri ad mœnia frustrà,
At Venulus frustra profugi Diomedis ad urbem
Venerat. Ille quidem sub Iapyge maxima Dauno
Mœnia condiderat, dotaliaque arva tenebat.
Sed Venulus Turni postquam mandata peregit,
Auxiliumque petit; vires Ætolius heros
Excusat; nec se aut soceri committere pugnæ
Velle sui populos, aut, quos e gente suorum
Armet, habere ullos. Rutuli sine viribus illis
Bella infausta gerunt, multumque ab utrâque cruoris
Parte datur. Fert, ecce, avidas in pinea Turnus
Texta faces, ignesque timent, quibus unda pepercit.
Jamque picem et ceras alimentaque cetera flammæ
Mulciber urebat, perque altum ad carbasa malum
Ibat, et incurvæ fumabant transtra carinæ;
Cùm, memor has pinus Idæo vertice cæsas,
Sancta deûm genitrix tinnitibus æthera pulsi
Æris et inflati complevit murmure buxi,
Perque leves domitis invecta leonibus auras,
'Irrita sacrilegâ jactas incendia dextrâ,
Turne,' ait; 'eripiam, nec, me patiente, cremabit
Ignis edax nemorum partes et membra meorum.'
Intonuit dicente deâ, tonitrumque secuti
Cum saliente graves ceciderunt grandine nimbi;
Aëraque et tumidum subitis concursibus æquor

Astræi turbant, et eunt in prœlia, fratres.
E quibus alma parens unius viribus usa
Stuppea prærupit Phrygiæ retinacula classis,
Fertque rates pronas, medioque sub æquore mergit.
Robore mollito, lignoque in corpora verso,
In capitum facies puppes mutantur aduncæ,
In digitos abeunt et crura natantia remi,
Quodque sinus fuerat, latus est, mediisque carina
Subdita navigiis spinæ mutatur in usum,
Lina comæ molles, antennæ brachia fiunt,
Cærulus, ut fuerat, color est. Quasque antè timebant,
Illas virgineis exercent lusibus undas
Naïdes æquoreæ, durisque in montibus ortæ
Molle fretum celebrant, nec eas sua tangit origo.
Non tamen oblitæ, quàm multa pericula sævo
Pertulerint pelago, jactatis sæpe carinis
Supposuêre manus, nisi si qua vehebat Achivos:
Cladis adhuc Phrygiæ memores, odêre Pelasgos.
  Spes erat, in nymphas animatâ classe marinas,
Posse metu monstri Rutulum desistere bello.
Perstat; habetque deos pars utraque, quodque deorum est
Instar, habent animos. Nec jam dotalia regna,
Nec sceptrum soceri, nec te, Lavinia virgo,
Sed vicisse petunt, deponendique pudore
Bella gerunt. Tandemque Venus victricia nati
Arma videt, Turnusque cadit, cadit Ardea Turno
Sospite dicta potens. Quam postquam barbarus ignis
Abstulit, et tepidâ latuerunt tecta favillâ,
Congerie e mediâ tum primùm cognita præpes
Subvolat, et cineres plausis everberat alis.
Et sonus et macies et pallor et omnia, captam

Quæ deceant urbem, nomen quòque mansit in illâ
Urbis, et ipsa suis deplangitur Ardea pennis.

APOTHEOSIS OF ÆNEAS.

Jamque deos omnes ipsamque Æneïa virtus
Junonem veteres finire coëgerat iras;
Cùm, bene fundatis opibus crescentis Iüli,
Tempestivus erat cœlo Cythereïus heros,
Ambieratque Venus superos, colloque parentis
Circumfusa sui, 'Nunquam mihi,' dixerat, 'ullo
Tempore dure pater, nunc sis mitissimus opto,
Æneæque meo, qui te de sanguine nostro
Fecit avum, quamvis parvum des, optime, numen,
Dummodo des aliquod: satis est inamabile regnum
Adspexisse semel, Stygios semel îsse per amnes.'
Assensêre dei, nec conjux regia vultus
Immotos tenuit, placatoque annuit ore.
Tum pater, 'Estis,' ait, 'cœlesti munere digni,
Quæque petis, pro quoque petis: cape, nata, quod optas.'
Fatus erat. Gaudet, gratesque agit illa parenti,
Perque leves auras junctis invecta columbis
Litus adit Laurens, ubi tectus arundine serpit
In freta flumineis vicina Numicius undis.
Hunc jubet Æneæ, quæcunque obnoxia morti,
Abluere, et tacito deferre sub æquora cursu.
Corniger exsequitur Veneris mandata, suisque,
Quicquid in Æneâ fuerat mortale, repurgat,
Et respergit aquis; pars optima restitit illi.
Lustratum genitrix divino corpus odore
Unxit, et ambrosiâ cum dulci nectare mixtâ

Contigit os, fecitque deum; quem turba Quirini
Nuncupat Indigetem, temploque arisque recepit.

THE ALBAN KINGS.

Inde sub Ascanii ditione binominis Alba
Resque Latina fuit. Succedit Silvius illi;
Quo satus antiquo tenuit repetita Latinus
Nomina cum sceptro. Clarum subit Alba Latinum.
Epitos ex illo est, post hunc Capetusque Capysque,
Sed Capys antè fuit. Regnum Tiberinus ab illis
Cepit, et in Tusci demersus fluminis undis
Nomina fecit aquæ. De quo Remulusque feroxque
Acrota sunt geniti. Remulus maturior annis
Fulmineo periit, imitator fulminis, ictu.
Fratre suo sceptrum moderatior Acrota forti
Tradit Aventino, qui, quo regnârat, eodem
Monte jacet positus, tribuitque vocabula monti.
Jamque Palatinæ summam Proca gentis habebat.
Rege sub hoc Pomona fuit, quâ nulla Latinas
Inter Hamadryadas coluit sollertiùs hortos,
Nec fuit arborei studiosior altera fetûs;
Unde tenet nomen. Non silvas illa nec amnes;
Rus amat et ramos felicia poma ferentes.
Nec jaculo gravis est, sed aduncâ dextera falce,
Quâ modò luxuriem premit et spatiantia passim
Brachia compescit, fissâ modò cortice virgam
Inserit, et succos alieno præstat alumno.
Nec sentire sitim patitur, bibulæque recurvas
Radicis fibras labentibus irrigat undis.
Proximus Ausonias injusti miles Amulî
Rexit opes; Numitorque senex amissa nepotum

Munere regna capit, festisque Palilibus urbis
Mœnia conduntur. Tatiusque patresque Sabini
Bella gerunt; arcisque viâ Tarpeia reclusâ
Dignâ animam pœnâ congestis exuit armis.
Inde sati Curibus tacitorum more luporum
Ore premunt voces, et corpora victa sopore
Invadunt, portasque petunt, quas objice firmo
Clauserat Iliades. Unam tamen ipsa reclusit,
Nec strepitum verso Saturnia cardine fecit.
Sola Venus portæ cecidisse repagula sensit,
Et clausura fuit, nisi quòd rescindere nunquam
Dis licet acta deûm. Jano loca juncta tenebant
Naïdes Ausoniæ gelido rorantia fonte.
Has rogat auxilium, nec nymphæ justa petentem
Sustinuêre deam, venasque et flumina fontis
Elicuêre sui. Nondum tamen invia Jani
Ora patentis erant, neque iter præcluserat unda:
Lurida supponunt fecundo sulfura fonti,
Incenduntque cavas fumante bitumine venas.
Viribus his aliisque vapor penetravit ad ima
Fontis; et Alpino modò quæ certare rigori
Audebatis aquæ, non ceditis ignibus ipsis.
Flammiferâ gemini fumant adspergine postes,
Portaque nequicquam rigidis permissa Sabinis
Fonte fuit præstructa novo, dum Martius arma
Indueret miles. Quæ postquam Romulus ultro
Obtulit, et strata est tellus Romana Sabinis
Corporibus, strata estque suis, generique cruorem
Sanguine cum soceri permiscuit impius ensis;
Pace tamen sisti bellum, nec in ultima ferro
Decertare placet, Tatiumque accedere regno.
Occiderat Tatius, populisque æquata duobus.

Romule, jura dabas; positâ cùm casside Mavors
Talibus affatur divûmque hominumque parentem:
'Tempus adest, genitor, quoniam fundamine magno
Res Romana valet, et præside pendet ab uno,
Præmia jam promissa mihi dignoque nepoti
Solvere, et ablatum terris imponere cœlo.
Tu mihi concilio quondam præsente deorum,
(Nam memoro, memorique animo pia verba notavi)
"Unus erit, quem tu tolles in cærula cœli,"
Dixisti: rata sit verborum summa tuorum.'
Annuit omnipotens, et nubibus aëra cæcis
Occuluit, tonitruque et fulgure terruit orbem.
Quæ sibi promissæ sensit data signa rapinæ,
Innixusque hastæ pressos temone cruento
Impavidus conscendit equos Gradivus, et ictu
Verberis increpuit, pronumque per aëra lapsus
Constitit in summo nemorosi colle Palatî,
Reddentemque suo jam regia jura Quiriti
Abstulit Iliaden. Corpus mortale per auras
Dilapsum tenues, ut latâ plumbea fundâ
Missa solet medio glans intabescere cœlo.
Pulchra subit facies, et pulvinaribus altis
Dignior, et qualis trabeati forma Quirini.
Flebat ut amissum conjux, cùm regia Juno
Irin ad Hersiliam descendere limite curvo
Imperat, et vacuæ sua sic mandata referre:
'O et de Latiâ, o et de gente Sabinâ
Præcipuum, matrona, decus, dignissima tanti
Antè fuisse viri conjux, nunc esse Quirini,
Siste tuos fletus, et, si tibi cura videndi
Conjugis est, duce me lucum pete, colle Quirino
Qui viret, et templum Romani regis obumbrat.'

Paret, et, in terram pictos delapsa per arcus,
Hersiliam jussis compellat vocibus Iris.
Illa verecundo vix tollens lumina vultu,
'O dea, (namque mihi, nec quæ sis dicere promptum est,
Et liquet esse deam) duc, o duc,' inquit, 'et offer
Conjugis ora mihi: quæ si modò posse videre
Fata semel dederint, cœlum accepisse fatebor.'
Nec mora, Romuleos cum virgine Thaumanteâ
Ingreditur colles: ubi sidus ab æthere lapsum
Decidit in terras, a cujus lumine flagrans
Hersiliæ crinis cum sidere cessit in auras.
Hanc manibus notis Romanæ conditor urbis
Excipit, et priscum pariter cum corpore nomen
Mutat, Horamque vocat; quæ nunc dea juncta Quirino est.

BOOK XV.

DOCTRINES OF PYTHAGORAS.

v. 60.

Vir fuit hìc, ortu Samius; sed fugerat unà
Et Samon et dominos, odioque tyrannidis exsul
Sponte erat. Isque, licèt cœli regione remotus,
Mente deos adiit, et, quæ natura negabat
Visibus humanis, oculis ea pectoris hausit.
Cùmque animo et vigili perspexerat omnia curâ;
In medium discenda dabat, cœtusque silentûm,
Dictaque mirantûm magni primordia mundi
Et rerum causas, et quid natura, docebat,

Quid deus, unde nives, quæ fulminis esset origo,
Jupiter an venti discussâ nube tonarent;
Quid quateret terras, quâ sidera lege mearent,
Et quodcunque latet. Primusque animalia mensis
Arguit imponi, primus quòque talibus ora
Docta quidem solvit, sed non et credita, verbis:
'Parcite, mortales, dapibus temerare nefandis
Corpora: sunt fruges, sunt deducentia ramos
Pondere poma suo, tumidæque in vitibus uvæ;
Sunt herbæ dulces, sunt, quæ mitescere flammâ
Mollirique queant; nec vobis lacteus humor
Eripitur, nec mella thymi redolentia flore.
Prodiga divitias alimentaque mitia tellus
Suggerit, atque epulas sine cæde et sanguine præbet.
Carne feræ sedant jejunia, nec tamen omnes:
Quippe equus et pecudes armentaque gramine vivunt.
At quibus ingenium est immansuetumque ferumque,
Armeniæque tigres iracundique leones
Cumque lupis ursi, dapibus cum sanguine gaudent.
Heu quantum scelus est, in viscera viscera condi,
Congestoque avidum pinguescere corpore corpus,
Alteriusque animantem animantis vivere leto!
Scilicet in tantis opibus, quas optima matrum
Terra creat, nil te nisi tristia mandere sævo
Vulnera dente juvat, ritusque referre Cyclopum;
Nec, nisi perdideris alium, placare voracis
Et malè morati poteris jejunia ventris?
At vetus illa ætas, cui fecimus Aurea nomen,
Fetibus arboreis et, quas humus educat, herbis
Fortunata fuit, nec polluit ora cruore.
Tunc et aves tutæ movêre per aëra pennas,
Et lepus impavidus mediis erravit in arvis,

Nec sua credulitas piscem suspenderat hamo,
Cuncta sine insidiis, nullamque timentia fraudem,
Plenaque pacis erant. Postquam non utilis auctor
Victibus invidit, (quisquis fuit ille) deorum,
Corporeasque dapes avidam demersit in alvum;
Fecit iter sceleri, primòque e cæde ferarum
Incaluisse putes maculatum sanguine ferrum:
Idque satis fuerat, nostrumque petentia letum
Corpora missa neci salvâ pietate fatemur:
Sed quàm danda neci, tam non epulanda fuerunt.
Longiùs inde nefas abiit, et prima putatur
Hostia sus meruisse mori, quia semina pando
Eruerit rostro, spemque interceperit anni;
Vite caper morsâ Bacchi mactandus ad aras
Ducitur ultoris: nocuit sua culpa duobus;
Quid meruistis, oves, placidum pecus inque tuendos
Natum homines, pleno quæ fertis in ubere nectar,
Mollia quæ nobis vestras velamina lanas
Præbetis, vitâque magìs quàm morte juvatis?
Quid meruêre boves, animal sine fraude dolisque,
Innocuum, simplex, natum tolerare labores?
Immemor est demum nec frugum munere dignus,
Qui potuit, curvi dempto modò pondere aratri,
Ruricolam mactare suum, qui trita labore
Illa, quibus toties durum renovaverat arvum,
Tot dederat messes, percussit colla securi.
Nec satis est, quòd tale nefas committitur: ipsos
Inscripsêre deos sceleri, numenque supernum
Cæde laboriferi credunt gaudere juvenci.
Victima labe carens et præstantissima formâ,
(Nam placuisse nocet) vittis præsignis et auro,
Sistitur ante aras, auditque ignara precantem,

Imponique suæ videt inter cornua fronti,
Quas coluit, fruges; percussaque sanguine cultros
Inficit in liquidâ prævisos forsitan undâ.
Protinus ereptas viventi corpore fibras
Inspiciunt, mentesque deûm scrutantur in illis.
Unde fames homini vetitorum tanta ciborum?
Audetis vesci, genus o mortale? quod, oro,
Ne facite, et monitis animos advertite nostris;
Cùmque boum dabitis cæsorum membra palato,
Mandere vos vestros scite et sentite colonos.
Et quoniam deus ora movet, sequar ora moventem
Ritè deum, Delphosque meos ipsumque recludam
Æthera, et augustæ reserabo oracula mentis.
Magna, nec ingeniis evestigata priorum,
Quæque diu latuêre, canam. Juvat ire per alta
Astra, juvat, terris et inerti sede relicta,
Nube vehi, validique humeris insistere Atlantis,
Palantesque homines passim ac rationis egentes
Despectare procul, trepidosque obitumque timentes
Sic exhortari, seriemque evolvere fati:
'O genus attonitum gelidæ formidine mortis,
Quid Styga, quid tenebras et nomina vana timetis,
Materiem vatum, falsique pericula mundi?
Corpora sive rogus flammâ seu tabe vetustas
Abstulerit, mala posse pati non ulla putetis:
Morte carent animæ, semperque, priore relictâ
Sede, novis domibus vivunt, habitantque receptæ.
Ipse ego, nam memini, Trojani tempore belli
Panthoïdes Euphorbus eram, cui pectore quondam
Hæsit in adverso gravis hasta minoris Atridæ.
Cognovi clypeum, lævæ gestamina nostræ,
Nuper Abanteïs templo Junonis in Argis.

Omnia mutantur, nihil interit. Errat, et illinc
Huc venit, hinc illuc, et quoslibet occupat artus
Spiritus, èque feris humana in corpora transit,
Inque feras noster, nec tempore deperit ullo.
Utque novis facilis signatur cera figuris,
Nec manet, ut fuerat, nec formas servat easdem,
Sed tamen ipsa eadem est: animam sic semper eandem
Esse, sed in varias doceo migrare figuras.
Ergo, ne pietas sit victa cupidine ventris,
Parcite, vaticinor, cognatas cæde nefandâ
Exturbare animas, nec sanguine sanguis alatur.

Et, quoniam magno feror æquore, plenaque ventis
Vela dedi: nihil est toto quod perstet in orbe,
Cuncta fluunt, omnisque vagans formatur imago.
Ipsa quòque assiduo labuntur tempora motu,
Non secùs ac flumen: neque enim consistere flumen,
Nec levis hora potest; sed, ut unda impellitur undâ,
Urgeturque eadem veniens, urgetque priorem,
Tempora sic fugiunt pariter, pariterque sequuntur,
Et nova sunt semper; nam quod fuit antè, relictum est,
Fitque, quod haud fuerat, momentaque cuncta novantur.
Cernis et emersas in lucem tendere noctes,
Et jubar hoc nitidum nigræ succedere nocti.
Nec color est idem cœlo, cùm lassa quiete
Cuncta jacent mediâ, cùmque albo Lucifer exit
Clarus equo, rursumque alius, cùm prævia luci
Tradendum Phœbo Pallantias inficit orbem.
Ipse dei clypeus, terrâ cùm tollitur imâ,
Manè rubet, terrâque, rubet, cùm conditur imâ,
Candidus in summo est: melior natura quòd illic
Ætheris est, terræque procul contagia fugit.

Nec par aut eadem nocturnæ forma Dianæ
Esse potest unquam, semperque hodierna sequente,
Si crescit, minor est, major, si contrahit orbem.
Quid? non in species succedere quatuor annum
Adspicis, ætatis peragentem imitamina nostræ?
Nam tener et lactens, puerique simillimus ævo
Vere novo est. Tunc herba recens et roboris expers
Turget, et insolida est, et spe delectat agrestes.
Omnia tunc florent, florumque coloribus almus
Ludit ager, neque adhuc virtus in frondibus ulla est.
Transit in Æstatem post Ver robustior Annus,
Fitque valens juvenis: neque enim robustior ætas
Ulla nec uberior, nec quæ magis ardeat, ulla est.
Excipit Autumnus, posito fervore juventæ
Maturus mitisque, inter juvenemque senemque
Temperie medius, sparsus quòque tempora canis.
Inde senilis Hiems tremulo venit horrida passu,
Aut spoliata suos aut, quos habet, alba capillos.
Nostra quòque ipsorum semper requieque sine ullâ
Corpora vertuntur, nec, quod fuimusve sumusve,
Cras erimus. Jacuit primò sine viribus infans;
Mox quadrupes rituque tulit sua membra ferarum,
Paulatimque tremens et nondum poplite firmo
Constitit, adjutis aliquo conamine nervis.
Inde valens veloxque fuit, spatiumque juventæ
Transit, et, emensis medii quòque temporis annis,
Labitur occiduæ per iter declive senectæ.
Subruit hæc ævi, demoliturque prioris
Robora; fletque Milon senior, cùm spectat inanes
Illos, qui fuerant solidorum mole tororum
Herculeïs similes, fluidos pendere lacertos.
Flet quòque, ut in speculo rugas aspexit aniles,

Tyndaris, et secum, cur sit bis rapta, requirit.
Tempus edax rerum tuque, invidiosa vetustas,
Omnia destruitis, vitiataque dentibus ævi
Paulatim lentâ consumitis omnia morte.
Ne tamen oblitis ad metam tendere longè
Exspatiemur equis: cœlum et quodcunque sub illo est,
Immutat formas, tellusque et quicquid in illâ est.
Nos quòque, pars mundi, quoniam non corpora solùm,
Verùm etiam volucres animæ sumus, inque ferinas
Possumus ire domos pecudumque in pectora condi:
Corpora, quæ possunt animas habuisse parentum
Aut fratrum aut aliquo junctorum fœdere nobis,
Aut hominum certè, tuta esse et honesta sinamus,
Neve Thyesteïs cumulemus viscera mensis.
Quàm malè consuescit, quàm se parat ille cruori
Impius humano, vituli qui guttura cultro
Rumpit, et immotas præbet mugitibus aures;
Aut qui vagitus similes puerilibus hœdum
Edentem jugulare potest, aut alite vesci,
Cui dedit ipse cibos! quantum est, quod desit in istis
Ad plenum facinus? quò transitus inde paratur?
Bos aret, aut mortem senioribus imputet annis;
Horriferum contra Borean ovis arma ministret;
Ubera dent saturæ manibus pressanda capellæ.
Retia cum pedicis laqueosque artesque dolosas
Tollite, nec volucrem viscatâ fallite virgâ,
Nec formidatis cervos includite pinnis,
Nec celate cibis uncos fallacibus hamos.
Perdite, si qua nocent; verùm hæc quòque perdite tantùm:
Ora vacent epulis, alimentaque mitia carpant.'

JULIUS CÆSAR CHANGED INTO A COMET.

v. 746.

Cæsar in Urbe suâ deus est: quem Marte togâque
Præcipuum non bella magis finita triumphis
Resque domi gestæ properataque gloria rerum
In sidus vertêre novum stellamque comantem,
Quàm sua progenies: neque enim de Cæsaris actis
Ullum majus opus, quàm quòd pater exstitit hujus.
Scilicet æquoreos plus est domuisse Britannos,
Perque papyriferi septemflua flumina Nili
Victrices egisse rates, Numidasque rebelles,
Cinyphiumque Jubam Mithridateïsque tumentem
Nominibus Pontum populo adjecisse Quirini,
Et multos meruisse, aliquos egisse triumphos,
Quàm tantum genuisse virum, quo præside rerum
Humano generi, superi, cavistis abundè.
Ne foret hic igitur mortali semine cretus,
Ille deus faciendus erat. Quod ut aurea vidit
Æneæ genitrix, vidit quòque triste parari
Pontifici letum, et conjurata arma moveri;
Palluit, et cunctis, ut cuique erat obvia, divis,
'Adspice,' dicebat, 'quantâ mihi mole parentur
Insidiæ, quantâque caput cum fraude petatur,
Quod de Dardanio solum mihi restat Iulo.
Solane semper ero justis exercita curis,
Quam modò Tydidæ Calydonia vulneret hasta,
Nunc malè defensæ confundant mœnia Trojæ;
Quæ videam natum longis erroribus actum
Jactarîque freto, sedesque intrare silentûm,
Bellaque cum Turno gerere, aut, si vera fatemur,

Cum Junone magis? Quid nunc antiqua recordor
Damna mei generis? timor hic meminisse priorum
Non sinit: in me acui sceleratos cernitis enses;
Quos prohibete, precor, facinusque repellite, neve
Cæde sacerdotis flammas exstinguite Vestæ.'
  Talia nequicquam toto Venus anxia cœlo
Verba jacit, superosque movet; qui rumpere quanquam
Ferrea non possunt veterum decreta sororum,
Signa tamen luctûs dant haud incerta futuri.
  Arma ferunt inter nigras crepitantia nubes
Terribilesque tubas auditaque cornua cœlo
Præmonuisse nefas; solis quòque tristis imago
Lurida sollicitis præbebat lumina terris.
Sæpe faces visæ mediis ardere sub astris,
Sæpe inter nimbos guttæ cecidêre cruentæ;
Cærulus et vultum ferrugine Lucifer atra
Sparsus erat, sparsi Lunares sanguine currus.
Tristia mille locis Stygius dedit omina bubo,
Mille locis lacrymavit ebur, cantusque feruntur
Auditi sanctis et verba minantia lucis.
Victima nulla litat, magnosque instare tumultus
Fibra monet, cæsumque caput reperitur in extis.
Inque foro, circumque domos et templa deorum
Nocturnos ululâsse canes, umbrasque silentûm
Erravisse ferunt, motamque tremoribus urbem.
Non tamen insidias venturaque vincere fata
Præmonitus potuêre deûm, strictique feruntur
In templum gladii: neque enim locus ullus in Urbe
Ad facinus diramque placet nisi Curia cædem.
  Tum verò Cytherea manu percussit utrâque
Pectus, et ætheriâ molitur condere nube,
Quâ priùs infesto Paris est ereptus Atridæ,

Et Diomedeos Æneas fugerat enses.
Talibus hanc genitor: 'Sola insuperabile fatum,
Nata, movere paras? intres licet ipsa sororum
Tecta trium: cernes illic molimine vasto
Ex ære et solido rerum tabularia ferro,
Quæ neque concursum cœli neque fulminis iram
Nec metuunt ullas tuta atque æterna ruinas.
Invenies illic incisa adamante perenni
Fata tui generis: legi ipse, animoque notavi,
Et referam, ne sis etiamnum ignara futuri.
Hic sua complevit, pro quo, Cytherea, laboras,
Tempora perfectis, quos terræ debuit, annis.
Ut deus accedat cœlo, templisque colatur,
Tu facies natusque suus, qui nominis heres,
Impositum feret unus onus, cæsique parentis
Nos in bella suos fortissimus ultor habebit.
Illius auspiciis obsessæ mœnia pacem
Victa petent Mutinæ; Pharsalia sentiet illum,
Emathiique iterum madefient cæde Philippi;
Et magnum Siculis nomen superabitur undis;
Romanique ducis conjux Ægyptia, tædæ
Non bene fisa, cadet, frustràque erit illa minata,
Servitura suo Capitolia nostra Canopo.
Quid tibi Barbariem, gentesque ab utroque jacentes
Oceano numerem? Quodcumque habitabile tellus
Sustinet, hujus erit; pontus quòque serviet illi.
Pace datâ terris, animum ad civilia vertet
Jura suum, legesque feret justissimus auctor;
Exemploque suo mores reget, inque futuri
Temporis ætatem venturorumque nepotum
Prospiciens, prolem sanctâ de conjuge natam

Ferre simul nomenque suum curasque jubebit;
Nec, nisi cùm senior Pylios æquaverit annos,
Ætherias sedes cognataque sidera tanget.
Hanc animam interea cæso de corpore raptam
Fac jubar, ut semper Capitolia nostra Forumque
Divus ab excelsâ prospectet Julius æde.'
  Vix ea fatus erat, mediâ cùm sede Senatûs
Constitit alma Venus, nulli cernenda, suique
Cæsaris eripuit membris, nec in aëra solvi
Passa recentem animam cœlestibus intulit astris.
Dumque tulit, lumen capere atque ignescere sensit,
Emisitque sinu. Lunâ volat altiùs illa,
Flammiferumque trahens spatioso limite crinem
Stella micat, natique videns benefacta fatetur
Esse suis majora, et vinci gaudet ab illo.
Hic sua præferri quamquam vetat acta paternis,
Libera fama tamen nullisque obnoxia jussis,
Invitum præfert, unâque in parte repugnat.
Sic magnis cedit titulis Agamemnonis Atreus,
Ægea sic Theseus, sic Pelea vincit Achilles,
Denique, ut exemplis ipsos æquantibus utar,
Sic et Saturnus minor est Jove. Jupiter arces
Temperat ætherias, et mundi regna triformis;
Terra sub Augusto est: pater est et rector uterque.
  Dî, precor, Æneæ comites, quibus ensis et ignis
Cesserunt, dîque Indigetes, genitorque Quirine
Urbis, et invicti genitor Gradive Quirini,
Vestaque Cæsareos inter sacrata Penates,
Et cum Cæsareâ tu, Phœbe domestice, Vestâ,
Quique tenes altas Tarpeias, Jupiter, arces,
Quosque alios vati fas appellare piumque est,

Tarda sit illa dies, et nostro serior ævo,
Quâ caput Augustum, quem temperat, orbe relicto,
Accedat cœlo, faveatque precantibus absens.

CONCLUSION.

v. 871.

Jamque opus exegi, quod nec Jovis ira nec ignes,
Nec poterit ferrum nec edax abolere vetustas.
Cùm volet illa dies, quæ nil nisi corporis hujus
Jus habet, incerti spatium mihi finiat ævi;
Parte tamen meliore mei super alta perennis
Astra ferar, nomenque erit indelebile nostrum;
Quâque patet domitis Romana potentia terris,
Ore legar populi, perque omnia secula famâ,
Si quid habent veri vatum præsagia, vivam.

EXTRACTS

FROM THE

HEROIDES.

EPISTLE OF DEIANIRA TO HERCULES.

Gratulor Œchaliam titulis accedere nostris;
  Victorem victæ succubuisse queror.
Fama Pelasgiadas subitò pervenit in urbes,
  Decolor et factis inficianda tuis,
Quem nunquam Juno seriesque immensa laborum
  Fregerit, huic Iolen imposuisse jugum.
Plus tibi quàm Juno nocuit Venus: illa premendo
  Sustulit; hæc humili sub pede colla tenet.
Respice vindicibus pacatum viribus orbem,
  Quà latam Nereus cœrulus ambit humum.
Sé tibi pax terræ, tibi se tuta æquora debent;
  Implêsti meritis Solis utramque domum.
Quod te laturum est, cœlum prius ipse tulisti;
  Hercule supposito sidera fulsit Atlas.
Quid nisi notitia est misero quæsita pudori,
  Si cumulas stupri facta priora notâ?
Tene ferunt geminos pressisse tenaciter angues,
  Cùm tener in cunis jam Jove dignus eras?
Cœpisti meliùs, quàm desinis: ultima primis

Cedunt; dissimiles hic vir et ille puer.
Quem non mille feræ, quem non Stheneleïus hostis,
Non potuit Juno vincere, vincit Amor.
Mæandros, toties qui terris errat in îsdem,
Qui lassas in se sæpe retorquet aquas,
Vidit in Herculeo suspensa monilia collo,
Illo, cui cœlum sarcina parva fuit.
Non puduit fortes auro cohibere lacertos,
Et solidis gemmas apposuisse toris.
Nempe sub his animam pestis Nemeæa lacertis
Edidit; unde humerus tegmina lævus habet.
Ausus es hirsutos mitrâ redimire capillos:
Aptior Herculeæ populus alba comæ;
Nec te Mæoniâ lascivæ more puellæ
Incingi zonâ dedecuisse putas?
Non tibi succurrit crudi Diomedis imago,
Efferus humanâ qui dape pavit equos?
Si te vidisset cultu Busiris in isto,
Huic victor victo nempe pudendus eras.
Detrahat Antæus duro redimicula collo,
Ne pigeat molli succubuisse viro.
Inter Ioniacas calathum tenuisse puellas
Diceris, et dominæ pertimuisse minas.
Non fugis, Alcide, victricem mille laborum
Rasilibus calathis imposuisse manum;
Crassaque robusto deducis pollice fila,
Æquaque formosæ pensa rependis heræ?
Ah! quoties, digitis dum torques stamina duris,
Prævalidæ fusos comminuêre manus!
Crederis, infelix, scuticæ tremefactus habenis,
Ante pedes dominæ procubuisse tuæ.
Eximiis pompis præconia summa triumphi,

Factaque narrabas dissimulanda tibi:
Scilicet immanes elisis faucibus hydros
Infantem caudis involuisse manum;
Ut Tegeæus aper cupressifero Erymantho
Incubat, et vasto pondere lædit humum.
Non tibi Threïciis affixa penatibus ora;
Non hominum pingues cæde tacentur equi;
Prodigiumque triplex, armenti dives Iberi
Geryones, quàmvis in tribus unus erat;
Inque canes totidem trunco digestus ab uno
Cerberus implicitis angue minante comis;
Quæque redundabat fecundo vulnere serpens,
Fertilis et damnis dives ab ipsa suis;
Quique inter lævumque latus lævumque lacertum
Prægrave, compressâ fauce, pependit onus;
Et malè confisum pedibus formâque bimembri
Pulsum Thessalicis agmen equestre jugis.
Hæc tu Sidonio potes insignitus amictu
Dicere? non cultu lingua retenta silet?
Se quòque nympha tuis ornavit Iardanis armis,
Et tulit e capto nota tropæa viro.
I nunc, tolle animos, et fortia facta recense:
Quod tu non esses jure, vir illa fuit;
Illi procedit rerum mensura tuarum:
Cede bonis; heres laudis amica tuæ.
Prô pudor! hirsuti costis exuta leonis
Aspera texerunt vellera molle latus.
Falleris, et nescis: non sunt spolia ista leonis,
Sed tua; tuque feræ victor es, illa tui.
Femina tela tulit Lernæis atra venenis,
Ferre gravem lanâ vix satis apta colum;
Instruxitque manum clavâ domitrice ferarum,

Vidit et in speculo conjugis arma sui.
Sed quid ego hæc refero? scribenti nuntia venit
Fama, virum tunicæ tabe perire meæ.
Hei mihi! quid feci? Quò me furor egit amantem?
Impia, quid dubitas, Deïanira, mori?
An tuus in media conjux lacerabitur Œtâ;
Tu, sceleris tanti causa, superstes eris?
Et quid adhuc habeo facti, cur Herculis uxor
Credar? Conjugii mors mea pignus erit.
Tu quòque cognosces in me, Meleagre, sororem.
Impia, quid dubitas, Deïanira, mori?
Heu devota domus! solio sedet Agrios alto;
Œnea desertum nuda senecta premit;
Exsulat ignotis Tydeus germanus in oris;
Alter fatali vivus in igne fuit;
Exegit ferrum sua per præcordia mater.
Impia, quid dubitas, Deïanira, mori?
Deprecor hoc unum per jura sacerrima lecti,
Ne videar fatis insidiata tuis.
Nessus ut est avidum percussus arundine pectus,
'Hic,' dixit, 'vires sanguis amoris habet.'
Illita Nesseo misi tibi texta veneno.
Impia, quid dubitas, Deïanira, mori?
Jamque vale, seniorque pater germanaque Gorge
Et patria et patriæ frater adempte tuæ;
Et tu, lux oculis hodierna novissima nostris,
Virque, (sed o possis!) et puer Hylle, vale.

EPISTLE OF MEDEA TO JASON.

At tibi Colchorum, memini, regina vacavi,
Ars mea, cùm peteres, ut tibi ferret opem.
Tunc, quæ dispensant mortalia fata, sorores
Debuerant fusos evoluisse meos;
Tunc potui Medea mori bene: quidquid ab illo
Produxi vitæ tempore, pœna fuit.
Hei mihi! cur unquam, juvenilibus acta lacertis,
Phryxeam petiit Pelias arbor ovem?
Cur unquam Colchi Magnetida vidimus Argo;
Turbaque Phasiacam Graia bibistis aquam?
Cur mihi plus æquo flavi placuêre capilli,
Et decor, et linguæ gratia ficta tuæ?
At semel in nostras quoniam nova puppis arenas
Venerat, audaces attuleratque viros;
Isset anhelatos non præmedicatus in ignes
Immemor Æsonides, oraque adunca boum;
Semina jecisset, tŏtidemque sumpsisset et hostes,
Ut caderet cultu cultor ab ipse suo.
Quantum perfidiæ tecum, scelerate, perîsset!
Dempta forent capiti quàm mala multa meo!
Est aliqua ingrato meritum exprobrare voluptas:
Hac fruar; hæc de te gaudia sola feram.
Jussus inexpertam Colchos advertere puppim,
Intrâsti patriæ regna beata meæ.
Hoc illic Medea fui, nova nupta quod hìc est;
Quàm pater est illi, tam mihi dives erat:
Hic Ephyren bimarem; Scythiâ tenus ille nivosâ
Omne tenet, Ponti quà plaga læva jacet.

Accipit hospitio juvenes Æeta Pelasgos,
Et premitis pictos corpora Graia toros.
Tunc ego te vidi; tunc cœpi scire quid esses;
Illa fuit mentis prima ruina meæ.
Et vidi, et perii, nec notis ignibus arsi;
Ardet ut ad magnos pinea tæda deos.
Et formosus eras, et me mea fata trahebant:
Abstulerant oculi lumina nostra tui.
Perfide, sensisti: quis enim bene celat amorem?
Eminet indicio prodita flamma suo.
Dixerat interea tibi rex, ut dura ferorum
Insolito premeres vomere colla boum.
Martis erant tauri, plùs quàm per cornua sævi,
Quorum terribilis spiritus ignis erat;
Ære pedes solidi, prætentaque naribus æra;
Nigra per afflatus hæc quòque facta suos.
Semina præterea, populos genitura, juberis
Spargere devotâ lata per arva manu,
Qui peterent natis secum tua corpora telis:
Illa est agricolæ messis iniqua suo.
Lumina custodis, succumbere nescia somno,
Ultimus est aliquâ decipere arte labor.
Dixerat Æetes; mœsti consurgitis omnes,
Mensaque purpureos deserit alta toros.
Quàm tibi tunc longè regnum dotale Creüsæ,
Et socer, et magni nata Creontis erant!
Tristis abis; oculis abeuntem prosequor udis;
Et dixit tenui murmure lingua, 'Vale.'
Ut positum tetigi thalamo malè saucia lectum,
Acta est per lacrymas nox mihi, quanta fuit.
Ante oculos taurique truces, segetesque nefandæ,
Ante meos oculos pervigil anguis erat.

Hinc amor, hinc timor est: ipsum timor auget amorem.
Mane erat, et thalamo cara recepta soror,
Disjectamque comas adversaque in ora jacentem
Invenit, et lacrymis omnia plena meis;
Orat opem Minyis. Petit altera, et altera habebat:
Æsonio juveni, quod rogat illa, damus.
Est nemus et piceis et frondibus ilicis atrum,
Vix illuc radiis solis adire licet.
Sunt in eo, fuerant certe, delubra Dianæ;
Aurea barbaricâ stat dea facta manu.
Nescio an exciderint mecum loca. Venimus illuc;
Orsus es infido sic prior ore loqui:
'Jus tibi et arbitrium nostræ Fortuna salutis
Trâdidit, inque tuâ vitaque morsque manu.
Perdere posse sat est, si quem juvat ipsa potestas;
Sed tibi servatus gloria major ero.
Per mala nostra precor, quorum potes esse levamen;
Per genus et numen cuncta videntis avi;
Per triplices vultus arcanaque sacra Dianæ,
Et si forte aliquos gens habet ista deos;
O virgo, miserere mei, miserere meorum;
Effice me meritis tempus in omne tuum!
Quòd si forte virum non dedignare Pelasgum;
(Sed mihi tam faciles unde meosque deos?)
Spiritus antè meus tenues vanescat in auras,
Quàm thalamo, nisi tu, nupta sit ulla meo.
Conscia sit Juno, sacris præfecta maritis,
Et dea, marmoreâ cujus in æde sumus.
Hæc animum (et quota pars hæc sunt?) movere puellæ
Simplicis, et dextræ dextera juncta meæ.
Vidi etiam lacrymas: an pars est fraudis in illis?
Sic citò sum verbis capta puella tuis.

Jungis et æripedes inadusto corpore tauros,
Et solidam jusso vomere findis humum;
Arva venenatis pro semine dentibus imples,
Nascitur, et gladios scutaque miles habet.
Ipsa ego, quæ dederam medicamina, pallida sedi,
Cùm vidi subitos arma tenere viros;
Donec terrigenæ (facinus miserabile!) fratres
Inter se strictas conseruêre manus.
Pervigil ecce draco, squamis crepitantibus horrens,
Sibilat, et torto pectore verrit humum.
Dotis opes ubi erant? ubi erat tibi regia conjux,
Quique maris gemini distinet Isthmos aquas?
Illa ego, quæ tibi sum nunc denique barbara facta,
Nunc tibi sum pauper, nunc tibi visa nocens,
Flammea subduxi medicato lumina somno;
Et tibi, quæ raperes, vellera tuta dedi.
Proditus est genitor; regnum patriamque reliqui;
Munus in exsilio quolibet esse tuli.
At non te fugiens siue me, germane, reliqui:
Deficit hoc uno litera nostra loco.
Quod facere ausa mea est, non audet scribere dextra.
Sic ego, sed tecum, dilaceranda fui.
Nec tamen extimui (quid enim post illa timerem?)
Credere me pelago femina, jamque nocens.
Numen ubi est? ubi dî? meritas subeamus in alto,
Tu fraudis pœnas, credulitatis ego.
Compressos utinam Symplegades elisissent,
Nostraque adhærerent ossibus ossa tuis;
Aut nos Scylla rapax canibus misisset edendos,
(Debuit ingratis Scyllà nocere viris)
Quæque vomit fluctus totidem, totidemque resorbet,
Nos quòque Trinacriæ supposuisset aquæ!

Sospes ad Hæmonias victorque reverteris urbes;
  Ponitur ad patrios aurea lana deos.
Quid referam Peliæ natas, pietate nocentes,
  Cæsaque virgineâ membra paterna manu?
Ut culpent alii, tibi me laudare necesse est,
  Pro quo sum toties esse coacta nocens.
Ausus es o, (justo desunt sua verba dolori)
  Ausus es, 'Æsoniâ,' dicere, 'cede domo.'
Jussa domo cessi, natis comitata duobus,
  Et, qui me sequitur semper, amore tui.
Ut subitò nostras Hymen cantatus ad aures
  Venit, et accenso lampades igne micant;
Tibiaque effudit socialia carmina vobis,
  At mihi funereâ flebiliora tubâ;
Pertimui, nec adhuc tantum scelus esse putabam;
  Sed tamen in toto pectore frigus erat.
Turba ruunt, et 'Hymen!' clamant, 'Hymenæe!' frequentant.
  Quo propior vox est, hoc mihi pejus erat.
Diversi flebant servi, lacrymasque tegebant.
  Quis vellet tanti nuntius esse mali?
Me quòque, quicquid erat, potiùs nescire juvabat;
  Sed, tanquam scirem, mens mea tristis erat;
Cùm minor e pueris jussus studioque videndi,
  Constitit ad geminæ limina prima foris:
'Hinc mihi, mater, abi: pompam pater,' inquit, 'Iason,
  Ducit, et adjunctos aureus urget equos.'
Protinus abscissâ planxi mea pectora veste,
  Tuta nec a digitis ora fuêre meis.
Ire animus mediæ suadebat in agmina turbæ,
  Sertaque compositis demere rapta comis

Vix me continui, quin, sic laniata capillos,
  Clamarem, 'Meus est,' injiceremque manus.
Læse pater, gaude; Colchi, gaudete, relicti;
  Inferias umbræ fratris habete mei!
Deseror, amissis regno patriâque domoque,
  Conjuge, qui nobis omnia solus erat.
Serpentes igitur potui taurosque furentes,
  Unum non potui perdomuisse virum?
Quæque feros repuli doctis medicatibus ignes,
  Non valeo flammas effugere ipsa meas?
Ipsi me cantus herbæque artesque relinquunt;
  Nil dea, nil Hecates sacra potentis agunt?
Non mihi grata dies; noctes vigilantur amaræ,
  Nec tenero miseram pectore somnus habet.
Quæ me non possum, potui sopire draconem;
  Utilior cuivis quàm mihi cura mea est.
Quos ego servavi, pellex amplectitur artus,
  Et nostri fructus illa laboris habet.
Forsitan et, stultæ dum te jactare maritæ
  Quæris, et injustis auribus apta loqui,
In faciem moresque meos nova crimina fingis.
  Rideat, et vitiis læta sit illa meis.
Rideat, et Tyrio jaceat sublimis in ostro:
  Flebit, et ardores vincet adusta meos.
Dum ferrum flammæque aderunt succusque veneni,
  Hostis Medeæ nullus inultus erit.
Quòd si forte preces præcordia ferrea tangunt,
  Nunc animis audi verba minora meis.
Tam tibi sum supplex, quàm tu mihi sæpe fuisti,
  Nec moror ante tuos procubuisse pedes.
Si tibi sum vilis, communes respice natos:
  Sæviet in partus dira noverca meos.

Et nimiùm similes tibi sunt, et imagine tangor,
Et, quoties video, lumina nostra madent.
Per superos oro, per avitæ lumina flammæ;
Per meritum et natos, pignora nostra, duos:
Redde torum, pro quo tot res insana reliqui;
Adde fidem dictis, auxiliumque refer.
Non ego te imploro contra taurosque virosque;
Utque tuâ serpens victa quiescat ope;
Te peto, quem merui, quem nobis ipse dedisti;
Cum quo sum pariter facta parente parens.
Dos ubi sit, quæris? campo numeravimus illo,
Qui tibi laturo vellus arandus erat.
Aureus ille aries, villo spectabilis aureo,
Dos mea; quam, dicam si tibi, 'redde,' neges:
Dos mea tu sospes; dos est mea Graia juventus.
I nunc, Sisyphias, improbe, confer opes.
Quòd vivis, quòd habes nuptam socerumque potentem,
Hoc ipsum, ingratus quòd potes esse, meum est.
Quos equidem actutum — sed quid prædicere pœnam
Attinet? ingentes parturit ira minas.
Quò feret ira, sequar: facti fortasse pigebit;
Et piget infido consuluisse viro.
Viderit ista deus, qui nunc mea pectora versat;
Nescio quid certè mens mea majus agit.

NOTES

ON

THE METAMORPHOSES.

BOOK I.

Publius Ovidius Naso, one of the most celebrated Latin poets of the Augustan age, was born at Sulmo, a town of the Peligni, in the forty-third year before the Christian era. He was of an equestrian family, and in his youth applied himself to the study of the law; but after practising for a short time in the Forum, he devoted himself with great ardor to literary pursuits, to which his genius had always inclined him. He soon became distinguished as a poet, and for many years continued to enjoy a high reputation at the court of Augustus. At length, at the age of fifty years, he had the misfortune, for some cause now unknown, to offend the emperor, and was banished by him to Tomi, a town near the Black Sea, where he died about eight years after.

Ovid was one of the most voluminous poets of his age, and a large portion of his writings still remains. Of all his poems the Metamorphoses are probably the most useful, and the best known. These were composed before his banishment, and had not, at the time of that event, received their final polish from his hand. On this account, before leaving Italy, he attempted to suppress them; but copies had been so extensively circulated, that he was unable to accomplish his purpose. This work comprises most of the mythological fables of the Greeks and Romans, united in such a manner as to form a regular and connected series.

The Heroides were a happy invention of Ovid, affording him a favorable opportunity to exhibit his knowledge of ancient customs and manners, and his acquaintance with the human heart. They consist, for the most part, of letters feigned to have been written by the most distinguished females of antiquity to their husbands or others to whom they were attached.

The style of Ovid is easy and graceful, and his versification harmonious. His taste is in many respects inferior to that of Virgil and Horace. He is far too fond of antitheses, is often prolix where he should be concise, and fanciful when he should be passionate. Considerable allowance must indeed be made for these and other imperfections in the Metamorphoses, as this work never received its finishing touches; but in his other poems similar defects frequently appear. His most serious fault, however, is the flagrant licentiousness with which many of his writings are infected, and for which, though living in a very corrupt age, no adequate apology can be made. From the extracts contained in this volume, great care has been taken to exclude every thing of an immoral tendency.

As the lines in the extracts in this volume are numbered successively, without regard to such passages of the original work as are here omitted, the student will have frequent occasion to notice, that the verses cited or referred to in the Lexicon do not correspond numerically with those contained in the text which he is perusing. In the following notes the references are always made to the text of this edition.

The Lexicon referred to, when not otherwise specified, is Andrews' edition of Freund's Latin Lexicon.

INTRODUCTION.

The Introduction contains the announcement of the subject of the poem and an invocation of the gods.

1. *Fert animus*, i. e. *meus animus me fert*, "my mind leads me, i. e. I design, propose, intend," cf. Hor. Ep. 1, 14, 8. See also Andrews' edition of Freund's Lat. Lex. under fero, II. B. 10, *fin.* *In nova—mutatas dicere formas corpora.* A case of *hypallage*, or interchange of construction, instead of *corpora in novas formas mutata.* See Gr. § 323, 4, (3.)
2. *Di.* Ovid here invokes the assistance of all the Gods, and not that of the Muses only, assigning as a reason why they should aid him, *Nam vos mutastis et illas.—Et illas*, "those also."
3. *Adspirate*, i. e. *favete.* See *aspiro* in Lex. *no.* A. trop. p. 151.
4. *Perpetuum*, i. e. *continuum.—Deducite.* See *deduco*, in Lex. *no.* B. 2.

CHAOS.

5. *Ante mare et terras*, "before the sea and the dry land;" i. e. before their separate existence.
6. *Unus erat*, 'was one,' and the same, 'was uniform.' *Toto—in orbe*, "in the whole world, in the universe." The expression *orbis* or *orbis terrarum* for "the earth" or "world," implies that the earth is a circular plane.
7. *Quem dixere*, "which they called," Gr. § 209, R. 2, (2.)—For the gender of *quem* see Gr. § 206, (10.) *Rudis—moles*, sc. *quod erat.*
8. *Nec quicquam*, "and nothing."—*Congestaque eŏdem*, etc. The English order is, *Discordiaque semina rerum non bene junctarum congesta eŏdem. Eŏdem*, 'into the same place,' 'together.'

9. *Semina*, "the first principles, elements."

10. *Lumina*, "rays *or* beams of light."—*Titan. Sol*, the sun, is called *Titan*, as being the son of Hyperion, one of the Titans. Hence, also, his sister *Phœbe* or *Luna*, the moon, is sometimes called *Titania*.

11. *Reparabat cornua. Reparare*, "to repair, restore, renew, fill again."

13. *Ponderibus librata suis.* The earth is here represented as a vast circular plane suspended in the air, and nicely balanced on every side. The central parts of this plane are dry land, around which, and consequently occupying the outer parts of the circle, the ocean is spread out.—*Longo margine*, "around the long margin," *sc.* of the land, Gr. § 254, R. 3. So in the 45th line, *Dextrâ—sinistrâ parte.* The ablative of *the place, where* or *in which* without a preposition is common in the poets.

14. *Amphitrite*, the wife of Neptune, is here put by metonymy for the sea itself. This is a spondaic line, Gr. § 310, 1. See note on *l.* 62.

16. *Instabilis—innabilis*, Gr. § 129, 4.

17. *Lucis egens*,—"without, destitute of—," Gr. § 220, 3.—*Sua*, Gr. § 208, (7.)—*Manebat*, "was permanent."

18. *In uno*, "in one and the same."

19. *Frigida pugnabant calidis—Pugnare*, 'to contend with, to oppose or resist,' is, in the poets, often construed with the dative instead of the ablative with *cum*, Gr. § 223, R. 2. In this passage it has both constructions.

20. *Sine pondere habentia pondus*, i. e. *habentia pondus (cum iis quæ erant) sine pondere*, "things having weight (with things) without weight," Gr. § 205, R. 7, (2.)

CREATION.

21. *Deus*, "a god, some god." See lines 32, 48, and 79.—*Et melior natura. Et* is here explanatory, "even," cf. Book 3, 130.

22. *Cælo terras abscidit*, Gr. § 242.

23. *Liquidum—cælum*, "the pure ether," cf. *ll.* 67 and 68.

24. *Quæ* (i. e. the elements just mentioned) *postquam evolvit*, Gr. §259, R. 1, (2,) (*d.*)—*Cæco acervo*, from the dark or chaotic mass.

25. *Dissociata locis*, Gr. § 250; see note on *l.* 173.

26. *Ignea—vis et sine pondere*, "the fiery and imponderable essence," i. e. the ether. *Ignea* and *sine pondere*, stand in the same relation to *vis*, and are therefore connected by *et*, Gr. § 278, and § 202, I. (2.)

27. *Emicuit—legit.* The elements are here personified, Gr. § 324, 34.—*Summa in arce*, cf. *l.* 163, and 2,305.

28. For what noun does *illi* stand? By what rule are *levitate* and *loco* in the ablative?

29. *Densior*, etc., *sc. fuit.—Grandia*, "gross."

30. *Pressa est*, "was depressed," i. e. was made to sink below the other elements.—*Gravitate sui*, i. e. "by its own inherent weight." *Sui* is more emphatic than *sua* would have been. Cf. *mei* in 15, 328. *Circumfluus humor*, i. e., by periphrasis, the ocean.

31. *Ultima*, "the remotest parts, the borders."—*Solidum—orbem*, "the firm disc, the solid earth."

82. *Dispositam*, "arranged." A participle agreeing with a noun often denotes the result of the action of a verb standing in the same clause. So *ambitæ*, *l.* 37.—*Quisquis fuit ille deorum*, "whichever of the gods it was," Gr. § 212, R. 2, (1.) Ovid confesses his ignorance respecting the name of the deity by whom the world was created.

83. *Ubi—secuit*, Gr. § 259, R. 1, (2.) (*d.*) The English order of this passage is, *Ubi (ille,) quisquis deorum ille fuit, secuit congeriem sic dispositam, redegitque (eam sic) sectam in membra, principio*, etc.—*Congeriem*, "the chaotic mass."—*Secuit sectamque*. A species of *paregmenon*, (Gr. § 324, 24,) very common in Ovid. See *l.* 402; 4, 349, 7, 97, and 116; 8, 107 and 108; and 9, 58 and 59.—*In membra*, "into parts *or* portions," as specified above, *ll.* 21–31.

84. *Ab omni parte*, "in every part, on every side." This notion of the necessity of maintaining a certain balance in the solid parts of the earth has continued, in some measure, to the present time.

85. *Magni speciem glomeravit in orbis*. In poetry the preposition is often thus placed after its noun and before a genitive depending on that noun. See Gr. § 195, R. 1; and § 323, 4, (1.)

86. *Freta*, "the sea, the ocean."—*Diffudit*, "spread abroad."

89. *Obliquis*, "winding."—*Cinxit*, "inclosed, shut in, confined."—*Declivia*, "sloping downwards, descending."

90. *Quæ*, sc. *flumina*.—*Diversa locis*, "being separate in their places, occupying different situations," Gr. § 250. Cf. *l.* 178, and 2, 31.—*Partim—partim*, "some—others."—*Ab ipsâ*, sc. *terrâ*: see *l.* 34.

91. *Campo—liberioris aquæ*, "by the plain of less confined water," i. e. by the sea, which is less confined than the rivers.

92. *Ripis*, sc. *fluminum*; *litora*, sc. *maris*.

93. *Jussit et extendi campos*. The passive in a middle or reflexive sense, "should extend themselves, should spread themselves out." See Lex. under *extendo*, *no.* I. So *tegi*, *l.* 44.

94. *Fronde*, "foliage."

95. *Duæ—zonæ*, i. e. the temperate and the frigid zones. Cf. 2, 128.

96. *Quinta*, i. e. the torrid.—*Et ut* are understood before *quinta*, "and as."

97. *Onus inclusum*, "the inclosed burden," i. e. the earth, which is enfolded, as it were, in the heavens.

98. *Premuntur*, "are defined or limited," i. e. limit or bound each other. Cf. 4, 279.

99. *Quarum—media*, Gr. § 212, R. 2. (1.)—*Æstu* depends upon *non habitabilis*, the same in sense as *inhabitabilis*, "uninhabitable."

100. *Inter utramque*; i. e. *inter eam, quæ media est, et eas, quas nix tegit alta*.

101. *Flammâ*, "violent heat."

102. *Imminet his*, "lies immediately above these." *His*, sc. *plagis*.—*Qui quanto*, etc. The English order is, *Qui est tanto onerosior igne, quanto pondus aquæ est levius pondere terræ*.

104. *Illic*, i. e. in the air.

105. *Humanas motura tonitrua men-*

tes,—"hereafter to disturb or frighten;" for mankind were not yet created. *Motura*, cf. 9, 48.

56. *Et cum fulminibus, &c.*, instead of *et fulmina et frigora, &c.*—*Frigora*, Gr. § 98. The ancients regarded lightning as produced by concussion of the clouds. Cf. 15, 11.

57. *His*, sc. *ventis.*—*Non passim, &c.*, i. e. they are not permitted to occupy promiscuously such part of the heavens as they may choose, but have each his quarter assigned to him.

58. *Aëra*, Gr. § 80, I. & R. So *l.* 62, *Persida*, and *l.* 68, *æthera.*—*Vix nunc obsistitur illis*, "scarcely now is resistance made to them,"—*quin lanient*, "so but that they tear in pieces," i. e. "scarcely are they prevented from tearing in pieces." See *Quin* in Andrews' Dictionary of Cæsar.

60. *Fratrum.* The winds were represented as brethren, the sons of Astræus and Aurora. Cf. 14, 37.

61. *Eurus.*—In this enumeration no winds are mentioned except those occupying the four cardinal points. *Eurus* is opposed to *Zephyrus* and *Boreas* to *Auster.*—*Nabatæa* was a district in the eastern part of Arabia Petræa. *Nabatæa regna* are put by synecdoche for the East.

62. *Radiis juga subdita matutinis.* The mountains of India are denoted by this expression. A spondee in the fifth foot is not uncommon in the Metamorphoses, especially at the end of a sentence and in proper names; cf. 2, 243; 5, 247; 11, 5; 4, 215, and 14, 196.

63. *Quæ littora*, i. e. *ea littora, quæ.*

64. *Scythiam.* The Romans comprehended under this indefinite name all the high northern regions of the eastern continent. *Septemque triones*, i. e. *et septentriones.* See Septentriones in Lex. and cf. Virg. G. 3, 381.

66. *Nubibus assiduis pluvioque madescit ab Austro.* The conjunction hĕre connects the animate with the inanimate agent.

67. *Hæc super*, i. e. above the earth, the water, and the air.

69. *Ea—omnia*, sc. the earth, water, air and æther.

71. *Effervescere*, "to sparkle, twinkle." The figure is derived from the bubbling up of boiling fluids.

72. *Neu regio ulla*, "and that no region." *Suis animantibus*, "its living beings, its inhabitants."

73. *Astra.* The constellations are represented by the poets as having life. See 2, 77.—*Cæleste solum*, "the soil of heaven," i. e. "the heavenly vault." *Formæ deorum*, "the forms of the gods," i. e. "the gods," e. g. the Sun and Moon.

74. *Cesserunt*, "fell to," i. e. became the possession of. Cf. 4, 213, and 5, 206.—*Habitandæ*, Gr. § 274, R. 7.

76. *Mentisque capacius altæ*, "and possessing higher intellectual powers."

77. *Deerat*, a synæresis, Gr. § 306, (1.)—*Quod—posset*, i. e. *tale ut id posset*, Gr. § 264, 5.—*Cetera*, sc. *animalia.*

79. *Ille opifex rerum*, cf. *ll.* 21 and 48.—*Origo*, i. e. "the maker, framer."

81. *Cognati*, "kindred, having a common origin."

82. *Quam*, sc. *tellurem.*—*Satus Iapeto*, i. e. Prometheus, the son of

Iapetus, who was fabled to have formed man of earth tempered with water.—*Mixtam fluvialibus undis*, Gr. § 245, II., 2.

83. *Moderantum*. This participle can be translated by a relative clause, "who govern," Gr. § 274, 3, and Andrews' First Latin Book, Less. 122.

84. *Prona—animalia*. Cf. Sall. Cat. 1.

87. *Sic*, i. e. in consequence of the creation of mankind.—*Sine imagine*, "without form, shapeless." Cf. *l.* 26.

88. *Ignotas*, "(previously) unknown."

THE FOUR AGES OF THE WORLD.

89. *Prima*, Gr. § 205, R. 15.—*Sata est*, "was produced, began."—*Vindice nullo*, "though there was no avenger of crimes," Gr. § 257, R. 7, and R. 1.

91. *Fixo ære*, "upon the fastened brass." The Roman laws were engraven upon plates of brass which were affixed to the Capitol or to some other public place, that they might be read by the people.

92. *Legebantur*. Loers has *ligabantur*.—*Turba timebat—sed erant—tuti*, Gr. § 209, R. 11, (1.) and § 205, R. 3.—*Supplex turba*, i. e. persons accused or prosecuted and their friends, who were wont to appear in court meanly clad and apparently overwhelmed with grief.

95. *Pinus*. The pine was anciently much used in the construction of ships. Cf. 14, 22, and 2, 184.

98. *Directi*, "straight."——*Flexi*, "curved."

99. *Sine militis usu*, "without the aid of soldiers."

100. *Mollia peragebant otia*, "enjoyed calm repose."——*Securæ*, "free from care."

101. *Immunis*, "without compulsion, free."

102. *Per se*, "of itself, spontaneously."

103. *Contenti*, sc. *homines*.—*Nullo cogente*, "no one compelling," i. e. without compulsion, without cultivation. Cf. Virg. G. 1, 128; 2, 10, 106. *Jovis arbore*. The oak was sacred to Jupiter. See Phaedrus, 3, 17, 2.—*Glandes*, cf. Virg. G. 1, 7, and 148.

108. *Mulcebant*, "lightly touched, gently fanned."

110. *Nec renovatus ager*, "and the unfallowed field."

111. *Flumina—ibant*,—"flowed."

113. *Saturno tenebrosa in Tartara misso*. Saturn, during whose reign the golden age occurred, is said to have been deprived of his kingdom by his son Jupiter, and banished to Tartarus; though others represent him as retiring privately to Latium.

114. *Sub*, "under," i. e. "subject to,"—*Subiit*, "succeeded." The last syllable of *subiit* is lengthened by cæsura, Gr. § 309, 2. See note on 10, 15, and cf. 5, 297; 15, 4; and 13, 443. *Proles*, "generation, age."

116. *Contraxit*. In the golden age spring was perpetual. See *l.* 107,

117. A line ending with three spondees.

118. *Spatiis*, "intervals, seasons." Gr. § 211, R. 6.—*Exegit*, "completed, terminated."

120. *Canduit*, cf. *l.* 435.—*Adstricta*, "hardened, congealed."

123. *Semina Cerealia*, "the seeds bestowed by Ceres," i. e. corn.

since Ceres first introduced the use of corn as food, and taught mankind the art of cultivating the earth.

124. *Pressique jugo*, cf. *ll.* 101–2.

125. *Post illas*, sc. *proles*, i. e. after the golden and silver ages.

127. *Nec tamen*, "but still not."

128. *Venæ pejoris*, "of a worse vein," i. e. of a worse kind. The figure is derived from mining. See *vena* in Lex. *no.* II.

131. *Amor habendi*, "the desire of possessing," i. e. covetousness.

134. *Insultavere*, "bounded upon."

135. *Auræ*, acc. to Loers, etc. sc. *sunt*; acc. to others *auras*, by attraction.

136. Cf. Virg. G. 1, 126.

137. *Segetes alimentaque*, Gr. § 234, I.—*Debita*, "due, that it ought to produce."

138. *Poscebatur*, "called upon for, required to furnish."—*Itum est*, sc. *ab hominibus*, i. e. *homines iverunt*, "they penetrated," Gr. § 184, 2, (*a.*) & (*b.*)

139. *Stygiis—umbris.* The dead were supposed to inhabit a world spread out like a vast plain beneath the earth which we inhabit, and which was to be reached by descending through the deep caverns of the earth. In this lower world was the river Styx.

140. *Irritamenta malorum*, "the incentives to crimes," Gr. § 211, R. 12; cf. 13, 433, and Virg. Aen. 3, 56.

142. *Prodierat*, "had come forth," viz., from the bowels of the earth. —*Utroque*, sc. *ferro et auro*, i. e. "with the sword and with bribes."

144. *Vivitur*, sc. *ab hominibus*, i. e. *homines vivunt.*—*Ex rapto*, "by rapine."—*Non hospes ab hospite tutus.* *Hospes* is here used in its two senses of "guest" and "host," see Lex. *hospes*, II. A.

146. *Imminet*, "longs for, is intent upon."—*Illa mariti.* What is to be supplied?

147. *Miscent aconita novercæ*, cf. Virg. G. 2, 152. The *aconita* is called *lurida* from its effect; cf. *cæruleus sudor*, 9, 86.

148. *Ante diem*, "before the time," i. e. appointed by nature for his death. Cf. 6, 218.—*Patrios inquirit in annos*, "inquires (by means of the astrologers) respecting the years of his father," i. e. inquires how long he is to live.

149. *Victa jacet pietas*, "lies prostrate."

150. *Ultima cælestûm*, Gr. § 205, R. 15. *Cælestûm*, a poetical genitive. —*Astrea*, the goddess of justice.

151. *Neve*, "and that not, and lest." Cf. 7, 71.

152. *Ferunt*, Gr. § 209, R. 2, (2.)—*Gigantas*, Gr. § 80, I. and 85, Exc. 2. *De re*, cf. Hor. Od. 3, 4, 49.

153. *Congestos*, a passive participle agreeing with the object of a verb, instead of an active participle agreeing with the subject of the verb, "brought mountains together and piled them up," or "having brought mountains together, piled them up." So *misso*, *l.* 154, and very frequently. Andrews' First Latin Book, Less. 122, 8.

155. *Excussit subjecto Pelion Ossæ*; an uncommon construction, Gr. § 224, R. 2.

156. *Mole suâ*, "with their own pile," i. e. with the mountains which they had piled together.

158. *Immaduisse*, acc. to ed. Heins. *incaluisse.*

161. *Superûm* like *deûm*, etc., Gr. § 53.

162. *Scires*, Gr. § 209, R. 7, (*a*.) *Natos* refers to *propago* by *synesis*, Gr. § 323, 3, (4.)

FABLE OF LYCAON.

In the general corruption of the human race, Lycaon, the Arcadian, became so distinguished for impiety, as not only to serve up human flesh as food for Jupiter while on a visit to the earth, but even to plot his destruction by night while entertaining him as a guest. For this impiety he was changed into a wolf.

163. *Quæ*, "these things," i. e. the violence and impiety of mankind mentioned in the preceding lines. —*Arce*, sc. *cœli*, cf. *l.* 27, and 2, 305.

164. *Facto recenti*, "the deed being recent," i. e. on account of the recent occurrence of the deed. Gr. § 257, R. 7, (*a*.)

165. *Lycaoniæ*, Gr. § 211, R. 4. So *l.* 201, *Sanguine Cæsareo.—Referens*, sc. *mente* or *animo*, "revolving, pondering in his mind." The English order of this passage is, *Et referens fœda convivia Lycaoniæ mensæ nondum vulgata, facto recenti, concipit*, etc.

167. *Vocatos*, sc. *deos*.

168. *Cœlo—sereno*, "when the sky is clear."

169. *Lactea nomen habet*. A similar omission of the relative occurs in 4, 118. *Lactea*, sc. *via*, is here used as indeclinable, and in apposition to *nomen*. So 15, 37, *Illa ætas, cui fecimus Aurea nomen*. Cf. 15, 87 and note.

170. *Superis*, sc. *diis.—Tonantis*, i. e. *Jovis*.

172. *Celebrantur*, 'are thronged,' as were the halls of the Roman patricians by their clients; for the Roman and Grecian poets every where ascribe to the gods the customs with which they were themselves familiar.

173. *Plebs*, in distinction from the *dii nobiles*, signifies "the inferior deities," the *dii minorum gentium* as Fauns, Satyrs, Nymphs, &c.—*Diversa locis*. *Diversa* belongs to *plebs*, "separate in place," i. e. in different places. So *l.* 40; and *dissociata locis*, *l.* 25.

174. *Penates*, properly household gods; by *metonymy*, Gr. § 324, 2, "homes, habitations."

175. *Si verbis audacia detur*, literally, "if (such) boldness may be allowed to (my) words," if the expression is allowable, Gr. § 261, 2.—*Dixisse*, Gr. § 268, R. 2.

176. *Magni cœli*, "of high heaven."

177. *Ergo*, is used in resuming the narrative broken off in *l.* 167, "when then."—*Ubi sedere*, Gr. § 259, R. 1, (2,) (*d*.) The cases in which the perfect after *postquam*, *ubi*, *&c.*, is to be translated by the English pluperfect, are of frequent occurrence, and will commonly be left to the student's own observation.

178. *Ipse*, sc. *Jupiter.—Loco*, Gr. § 250.

180. *Cum qua*, i. e. *una cum qua*; "along with which."

181. *Talibus modis*, "in this manner, to this effect."—*Ora*, Gr. § 98.

182. *Magis anxius*, sc. *quam nunc*. For the various constructions after *anxius*, see the Lexicon.

183. *Quâ centum quisque*, etc. The English order is *Quâ quisque anguipedum* (*gigantum*) *parabat injicere* (*sua*) *centum brachia captivo*

cælo. *Captivo* is used in an anticipative signification to denote their *intention* of taking the heavens by force and their near approximation to complete success, although they finally failed in their attempt. So *captum*, 13, 226.

185. *Ab uno corpore*, "upon a single body or community," viz. that of the giants.

187. *Circumsonat orbem*, ed. Heinsii. *circumtonat*, Gr. § 233.

188. *Flumina.* The Styx alone is meant, as appears by the following line. See Styx in Lex.

190. *Tentata*, sc. *esse*, Gr. § 270, R. 3.

191. *Trahatur*, "should be seized upon, i. e. infected."

193. *Faunique. Que* is here lengthened by the *arsis*, Gr. § 309, 2.

195. *Quas dedimus*, sc. *his.*—*Habitare*, sc. *tutos*, "in safety," see *l.* 196.

198. *Notus feritate*, Gr. § 250.

199. *Ausum*, sc. *illum*; i. e. *eum, qui ausus esset talia facere.*

200. *Deposcunt*, sc. *ad supplicium*, "they urge the punishment."

201. *Sanguine Cæsareo.* The conspiracy of Brutus, Cassius and others against Julius Cæsar is probably referred to, though some commentators have supposed that allusion is made to some conspiracy against the life of Augustus Cæsar.

203. *Humanum genus* and *totus orbis* are obvious specimens of rhetorical and courtly hyperbole.

204. *Tuorum*, i. e. of the Roman people, who punished the murderers of Julius Cæsar, Gr. § 205, R. 7. N. 1.

205. *Illa*, viz. that which is mentioned in *l.* 199.

207. *Substitit ut clamor*, Gr. 259, R. 1. (2.)(*d.*)—*Regentis*, i. e. *Jovis.*

210. *Admissum*, subst., 'a crime.'—*Docebo*, Gr. § 231, R. 3, (*b.*)

212. *Falsam*, sc. *esse.*—*Delabor Olympo*, Gr. § 242.

213. *Sub imagine*, cf. 8, 84.

214. *Longa mora est—enumerare*, "'Twere long to tell," cf. 5, 150, and 300.

215. *Minor fuit—vero*, "fell short of—."

216. *Latebris horrenda.* The ablative in the sense of the accusative with *propter*, "terrible on account of its dens."

217. *Cum Cylleno*, Gr. § 249, III.

218. *Arcados*, a Greek genitive.—*Arcados tyranni*, i. e. of Lycaon.

219. *Traherent cùm sera crepuscula noctem*, "was bringing on the night."

222. *Discrimine*, "test, proof," i. q. *experientia*, *l.* 225.—*Deus hic*, i. e. *num Deus hic sit*, Gr. § 265, R. 2.

228. *Atque ita*, 'and so,' i. e. *quo facto*, and having done this, he next.

230. *Simul*, in the sense of *simul ac. Imposuit*, Gr. § 259, R. 1, (2.)(*d.*)—*Vindice flammâ*, i. e. by lightning.

232. *Silentia*, Gr. § 98.

233. *Exululat.*—*Ex* is here intensive, *valde ululat*, 'howls aloud.' *Ab ipso*, 'from himself.' His own nature, before his transformation, had the ferocity of the wolf.

234. *Rabiem*, "ravenousness or ravenous propensities." *Colligere rabiem*, "to become ravenous."

235. *Vertitur* is used in a middle or reflexive sense.

238. *Eadem*, i. e. "the same" that he had before his transformation.

239. *Idem* for *iidem* by *synæresis*, Gr § 306, 1, (1.)

240. *Non domus una*, "not one house alone."—*Perire digna*, Gr. § 270, R. 1. The infinitive after adjectives is seldom found except in the poetry of the Augustan age.

242. *In facinus*, "for crime," i. e. for the perpetration of crime.—*Jurâsse*, sc. *homines*.—*Putes*, 'one would think,' Gr. § 209, R, 7, (*a*.) —*Dent*, Gr. § 260, R. 6.

243. *Sic stat sententia*, sc. *mea*.

THE DELUGE OF DEUCALION.

The poet relates the destruction of mankind by a deluge, and the restoration of the race by means of stones changed to men.

244. *Voce probant*, "express their approbation of."—*Frementi*, sc. *ei*.

245. *Partes—implent*, "perform their part, discharge their duty." —*Adsensibus*, "by approval." i. e. by signifying their assent to the opinion expressed by others. Such were the modes of manifesting their opinions adopted by the Roman Senate.

247. *Mortalibus orbæ*, "if bereft" or "when bereft."

248. *Forma*, "condition."—*Quis sit laturus*, Gr. § 260, R. 7, (2.)

249. *Tura*, Gr. § 98.—*Paret*, sc. *ille*, i. e. *Jupiter*, "whether he intends."—*Populandas tradere terras*, Gr. § 274, R. 7, (*a*.) — *Terras*, "the world."

250. *Quærentes*, sc. *deos*.—*Sibi enim fore*. *Fore* depends on *dicit*, or the like, understood, or implied in *vetat*, Gr. § 270, R. 2.—*Cetera*, "the rest," i. e. the consequences of the proposed destruction of mankind.—*Sibi—curæ*, Gr. § 227. So *l.* 246, *dolori omnibus*.

251. *Trepidare*, "to be troubled."

252. *Origine mirâ*, Gr. § 211, R. 6.

254. *Sacer æther*. The *æther* is called *sacer* because it is inhabited by the gods.

255. *Totusque axis*, 'and all heaven.'

256. *Esse quòque*. The logical subject of *esse* is *affore tempus*, *&c.*, to *laboret*.—*In fatis*, 'it is decreed.' See a similar prediction in the Bible, 2 Pet. 3, 7—12, and cf. Cic. de N. D. 2, 46.

257. *Correpta*, sc. *flammis*. *Regia cœli*, 'the court of heaven,' by synecdoche for 'heaven.'

258. *Mundi moles*, 'the fabric of the universe.'—*Operosa*, 'wrought with vast labor.' *Laboret*, "shall be exposed to ruin," i. e. by euphemism, 'shall perish,' Gr. § 324, 11. For the mood of *ardeat* and *laboret*, see Gr. § 266, 1.

259. *Manibus—Cyclopum*. According to the poets, the thunderbolts of Jupiter were forged by the Cyclops under the direction of Vulcan.

260. *Placet*, sc. *ei*, "pleases him, he resolves upon, determines to adopt.' So *l.* 225, *Hæc illi placet experientia veri.—Genus mortale sub undis perdere*. This and the following clause are in apposition to *pœna*, Gr. § 204, R. 9.

262. *Æoliis in antris*, "in the caves of Æolus." Æolus, the god of the winds, is said to have kept them confined in a vast cavern in one of the Lipari islands near Sicily.—*Aquilonem*. This wind was now confined, because it generally brings dry weather. See *l.* 328.

263. *Inductas*, sc. *terris*, "spread over" the face of the sky. Cf. 2, 306, and 11, 135.

265. *Tectus—vultum*, the Greek accusative, Gr. § 234, II., & R. 2.

266. *Canis fluit unda capillis*, Gr. § 255, R. 3, (*b.*)

267. *Fronte sedent nebulæ*, Gr. § 254, R. 3, middle.—*Sinus*, "the folds of his robe."

270. *Varios induta colores*, Gr. § 234, I. R. 1, (*a.*)

271. *Concipit*, "draws up."—*Iris*, a messenger of the gods, and especially of Juno. The goddess of the rainbow and by meton. the rainbow. Cf. 4, 160, and 11, 227.—*Alimenta*, "supplies."

273. *Vota*, "hopes," the concrete for the abstract.—*Longi anni*, "the long-or tedious year" spent by the husbandman in fruitless labor.

274. *Cælo suo*. In the distribution of the empire of the world, the heavens were assigned to Jupiter, the sea to Neptune, and the infernal regions to Pluto.—*Jovis ira*, the abstract for the concrete, instead of *Jupiter iratus*.

275. *Cæruleus frater*, i. e. Neptune.

277. *Non est—utendum*, sc. *mihi*, "I must not make use," Gr. § 209, R. 3, (3.) and § 225, III, R. 1.

279. *Domos*, "your fountains," the fancied habitations of the river-gods.—*Mole remotâ*, "the sluices or flood-gates being removed."

280. *Totas immittite habenas*. A metaphor derived from chariot races. So *defrenato curso*, *l.* 282.

281. *Jusserat*, Gr. § 259, R. 1, (3.)—*Redeunt*, sc. *ad domos suas*.—*Fontibus*, Gr. § 211, R. 5, (1.)

282. *Volvuntur*, in the middle signification, i. e. *volvunt se*, "they flow or roll onward."

283. *Ipse*, "he himself," in distinction from *hi*, i. e. the river-gods.

284. *Vias aquarum*, "the channels of the waters."

286. *Satis*, "crops, standing corn."

287. *Penetralia*, "inner sacred apartments, or chapels," where stood the *sacra* or images of the household-gods.

289. *Culmen tamen*, etc. i. e. *Unda altior* (*culmine*) *hujus* (*domûs*) *tegit culmen*.

293. *Hic*, sc. *homo*.—*Cymbâ*. So *fronte*, *l.* 267.

297. *Si fors tulit*, "if chance so directed, if it so happened." The entire construction would be, *si fors tulit, ut figeretur ancora in*, etc.

298. *Tegunt*, acc. to others *terunt*.

300. *Ponunt corpora*, "lie."

303. *Agitata robora pulsant*. See the note on *dispositam*, *l.* 32. In such case a participle is often to be translated by its verb, and to be connected by 'and' to the succeeding verb;—*agitant et pulsant robora*. See in Andrews' First Latin Book, Less. 122, 8, the limitation of this rule.

305. *Vires fulminis*, "the lightning's force." This is said in reference to the force with which the boar strikes with his tusks.

306. *Ablato*, sc. *undâ*.

311. *Maxima pars*, sc. *hominum* or *animantium*.

312. *Inopi victu*, "with scanty food, with want of food,"

313. *Aonios*, "the Aonians, i. e. the Bœotians."

315. *Subitarum*, cf. 2, 348, and 3, 100.

316. *Mons verticibus duobus*, Gr. § 211, R. 6. Hence *Parnasus biceps*, 2, 220.

319. *Consorte tori*, i. e. Pyrrha.

321. *Themin*, Gr. § 80, Exc. 2.—*Quæ tunc oracla tenebat*, "who at

that time possessed the oracle." At a later period Apollo held the oracle upon this mountain.—*Oracla*, by syncope for *oracula*, Gr. § 322, 4.

322. *Illo*, i. e. Deucalion.

323. *Illâ*, i. e. Pyrrha.

325. *Unum*, sc. *hominem*.

326. *Unam*, sc. *feminam*. Cf. *l.* 361.

328. *Aquilone*, see *l.* 262.

330. *Tricuspide telo*, i. e. the trident or three-pronged sceptre of Neptune. See *l.* 283.

331. *Rector pelagi*, i. e. Neptune.—*Profundum*, 'the deep.'

332. *Humeros*.—The Greek accusative, Gr. § 234, II., & R. 2.

335. *Buccina sumitur illi*, Gr. § 211, R. 5. (1.)

336. *In latum crescit*, "increases in width, widens."—*Turbine crescit ab imo*, "from the extremity of the cone:" i. e. from the narrow mouth-piece.

337. *Buccina* is repeated for the sake of emphasis by the figure *epizeuxis*, Gr. § 324, 20.—*Concepit ubi aëra*, "when it has received the blast," i. e. when it has been blown upon.

338. *Vox* is here used of the sound of a wind-instrument. So in *l.* 561.—*Sub utroque Phœbo*, "beneath the rising and the setting sun." Cf. 11, 231 *sq.* and 15, 282.

339. *Ora*, Gr. § 98.—*Dei*, Gr. § 306.

340. *Contigit*, sc. *buccina*.—*Jussos*, sc. *a Neptuno*. See *l.* 324.

341. *Telluris—undis*, i. e.—of the rivers.—*Omnibus audita est—undis*, Gr. § 225, II.

342. *Et quibus est undis*, etc. i. e. *coercuit omnes undas quibus est audita*, Gr. § 206, (3.)

THE EARTH UNPEOPLED.

346. *Postque diem longam*, i. e. *longum tempus*. When *dies* is used for *tempus*, it is either masculine or feminine.

348. *Redditus orbis erat*, 'restored—,' i. e. to sight, it having been previously concealed beneath the water.—*Apertum*, "uncovered."

349. *Agere alta silentia*, "to maintain a profound stillness, be wrapt in deep silence," Gr. § 98.

350. *Soror*. Pyrrha was the *soror patruelis* of Deucalion, i. e. the daughter of his father's brother. So *frater*, 13, 31.

352. *Commune genus*. The giant Iapetus, the son of Titan and Terra, had two sons, Prometheus, the father of Deucalion by Pandora, and Epimetheus the father of Pyrrha.—*Patruelis origo*, "descent from a father's brother."

355. *Turba sumus*, "constitute the population." So *tota domus duo sunt*, 8, 94.

356. *Non est fiducia*, sc. *nobis*, "we have not—."

358. *Quid tibi—nunc animi—foret?* "what would have been your feelings?" Cf. 7, 202.—*Erepta*, "rescued, saved."

360. *Quo consolante dolores?* lit. "who consoling (you) would you grieve?" i. e. who would console you in your grief?

361, and 362. Ovid loves to repeat a word or clause. Cf. *ll.* 325 and 326; 3, 195 and 196; 5, 151 and 152.

363. *O utinam possem*. The imperfect tense implies the impossibility of obtaining the thing desired, Gr. § 263, 1, & R. Cf. 2,

50, and 5, 182.—*Paternis artibus.* See an account of the formation of man from clay in Lex. under *Prometheus.*

866. *Visum*, sc. *est.*——*Exempla*, 'specimens.'

867. *Placuit*, sc. *illis*, "they resolved."

868. *Per sacras sortes*, i. e. by means of the oracle of Themis. Cf. *l.* 321.

869. *Cephisidas undas*, "the waters of Cephisus," a river of Phocis flowing near the base of Parnassus.

870. *Ut—sic*, "as—so, although—yet." So. *l.* 404.—*Vada nota*, "their usual bed or channel."

871. *Libatos*, "consecrated." Such consecration was effected by pouring out a portion of the liquor in honor of some god.—*Irroravêre*, "had sprinkled upon."

873. *Deæ*, sc. *Themidis.* Cf. *l.* 321.

874. *Pallebant*, "were dingy" or "foul."

875. *Procumbit uterque*, a *syllepsis*, Gr. § 323, 1, (3.)

876. *Pronus*, "upon the face."

877. *Justis*, "just, reasonable."

878. *Victa*, "influenced. moved."

880. *Mersis*, "overwhelmed, ruined."—*Rebus*, "things," i. e. the world.

881. *Sortem*, "a response."—*Discedite templo*, Gr. § 255, Remark 3, (*b.*) *Discedo* is usually construed with a preposition, as *ab* or *ex*, rarely *de.*

882. *Velate caput.* The Romans covered their heads when about to offer sacrifice. Virg. Æn. 3, 405. *sqq.*—*Jactatis ossibus*, Gr. § 274, R. 5.—*Cinctas*, "fastened by a girdle, belted."

883. *Post tergum*, "behind (you)."

884. *Silentia*, Gr. § 98.

885. *Prior*, Gr. § 205, R. 15.

886. *Det*, sc. *dea*, Gr. § 262, R. 4.—*Det veniam*, cf. 11, 44.

887. *Lædere—umbras.* It was accounted the height of impiety to disturb the bones of the dead.

888. *Interea repetunt*, etc. The English order is *Interea repetunt secum verba datæ sortis obscura cæcis latebris.—Cæcis obscura latebris*, "buried in dark concealment."

889. *Volutant*, "debate."

890. *Promethides, Epimethida*, Gr. § 100, 1.

892. *Pia*, "consistent with filial duty."

893. *Magna parens terra est.* Terra, the earth, was the mother of Iapetus and grandmother of both Deucalion and Pyrrha.

895. *Titania*, i. e. Pyrrha, the granddaughter of Iapetus the son of Titan.

897. *Quid tentare nocebit*, 'what hurt will it do to try?' *Quid*, Gr. § 232, (2.)

898. *Discedunt*; sc. *a templo*, cf. *l.* 381.

899. *Jussos lapides*, cf. 3, 82, and 11, 54.—*Post vestigia*, i. e. "behind them."

900. *Quis hoc credat?* Gr. § 260, R. 5.—*Nisi sit*, Gr. § 261, R. 3.—*Sit pro teste*, "were a witness."

902. *Mora*, "by delay, i. e. after some time."—Concerning the expression, *mollirí—mollita*, see *l.* 33.—*Ducere formam*, "to take form."

904. *Contigit*, "had fallen to them," i. e. they had acquired.—*Ut—sic.* See *l.* 370 and note.—*Ut quædam, sic non manifesta, videri forma potest hominis*, "though some, yet not a distinct human form can be discerned."

905. *Cœpta*, "just begun."

906. *Exacta*, "perfect."

407. *Quæ tamen ex illis*; i. e. *Pars ex illis, quæ fuit humida aliquo succo et terrena, versa est*, etc.

408. *In corporis usum*, "to the use of flesh, i. e. to flesh in distinction from the bones." Cf. 8, 64, and 14, 45.

412. *Traxere*, "took on, assumed."

414. *Inde genus durum sumus*. Cf. Virg. G. 1, 61 *sq*.

416. *Diversis formis*, Gr. § 211, R. 6.

418. *Edidit*, sc. *tellus*. *Figuras antiquas*: i. e. the forms which had existed before the deluge.

PYTHON.

420. *Nollet*, sc. *genuisse*.

422. *De monte*, sc. *Parnaso*.

423. *Deus arcitenens*, i. e. *Apollo*.

424. *In damis*, among the door.

425. *Gravem*, 'heavy,' i. e. loaded, filled.

426. *Nigra*, viz. by the effect of the poison.

427. *Neve*. See note *l*. 151.

428. *Celebri certamine*, Gr. § 211, R. 6.

429. *Pythia*, sc. *certamina*, "the Pythian games."

430. *His*, sc. *ludis*, "at these."—*Manu pedibusve, rotâve*, "by hand," etc. i. e. in boxing, running, or the chariot-race.

DAPHNE CHANGED INTO A LAUREL.

Daphne, the daughter of the Peneus, a river of Thessaly, fleeing from Apollo is changed into a laurel.

432. *Decentia*, "graceful, noble."

434. *Primus amor Phœbi Daphne*, sc. *fuit*. *Amor* in both numbers is sometimes used like the English "love" and "flame" for the person loved.—*Quem*, sc. *amorem*.

435. *Fors ignara*, "unknowing or blind chance." Acc. to Bach and Freund, "unknown, obscure."

436. *Delius*, sc. *deus* or *vates*, i. e. Apollo. *Nuper*, 'not long before.' *Victo serpente superbus*, 'elated by his conquest of the serpent,' Gr. § 247 and § 274, R. 5.—*Serpente*, sc. *Pythone*.

438. *Quidque tibi*, sc. *est?* "What have you to do?"

439. *Decent* is here active, having *gestamina* for its subject, Gr. § 184, R. 4.

440. *Qui*, Gr. § 206, (12.)—*Certa*, sc. *vulnera*.

442. *Stravimus*, "prostrated, slew."—*Tumidum*, sc. *veneno*. Cf. 3, 10.

443. *Filius Veneris*, i. e. Cupid.—*Figat*, Gr. § 260, R. 6.—*Tuus*, sc. *arcus*.

445. *Cedunt*, "are inferior."

446. *Eliso*, "cleft, parted."—*Percussis pennis*, 'by the motion of his wings.'

447. *Arce*, Gr. § 254, R. 3, *med*.

451. *Sub arundine*, "at the end of the shaft."

452. *Deus*, sc. *Cupido*.

453. *Læsit*, "wounds."

457. *Positos sine lege*, "carelessly arranged."

458. *Revocantis*, sc. *Apollinis*.

459. *Penei*, vocative of *Peneis*, Gr. § 81.—*Insequor hostis*,—"as an enemy," Gr. § 204, R. 1.

462. *Quæque*, sc. *fugit*.

463. *Me miserum!* Gr. § 238, 2.—*Ne prona cadas*, Gr. § 262, R. 7.—*Me miserum* supplies the place of a proposition denoting fear or apprehension, on which *ne cadas* depends.—*Indigna lædi*, "not deserving i. e. too beautiful to be hurt," a Greek construction with the infinitive instead of *indigna quæ* or *ut lædantur*, Gr. § 270, R. 1.

467. *Cui placeas, inquire tamen*. In this and the following lines to the

479th, Apollo pleads his dignity and merits.

470. *Delphica tellus*, i. e. the city of Delphi and the adjacent territory.

471. *Claros et Tenedos*, Gr. § 54. At Tenedos was a temple dedicated to Apollo Smintheus.

472. *Per me patet*, i. e. I am the god of oracles.

473. *Concordant carmina nervis*, "songs harmonize with the strings (of the lyre), or are accompanied with instrumental music;" i. e. I am the god of music.

474. *Una (sagitta) certior*, sc. *sagitta Cupidinis*.

475. *Vacuo*, sc. *amoris*, "previously free (from love)."

476. *Opifer*, "the help bringing, the helper."

478. *Nullis medicabilis herbis*, Gr. § 222, R. 1, (*c.*)

479. *Domino*, "possessor, owner," cf. 13, 138.

480. *Locuturum*, sc. *Apollinem*.

482. *Canis Gallicus*, "a greyhound."—*Vacuo*, "clear."

483. *Hic—ille*, Gr. § 207, R. 23.

484. *Inhæsuro similis*, i. e. *similis cani inhæsuro prædæ*, "as if about to hang or fasten on."

485. *Vestigia*, sc. *leporis*, "the soles of her feet." Cf. 5, 141.

487. *Eripitur*, i. e. *se eripit*, Gr. § 248, R. 1, (2.)

491. *Crinem afflat*, Gr. §233, (3.)—*Cervicibus*, Gr. § 98, and § 254, R. 3, *med.*

494. *Si* preceding a condition does not necessarily imply doubt. —*Numen*, "divine power."

499. *Ora*, Gr. § 98.—*Cacumen obtt*, "the top of the tree covers."

501. *Arbor—mea*. To each of the gods a particular tree was consecrated, as the oak to Jupiter, the olive to Minerva, the poplar to Hercules, and the laurel to Apollo.

502. *Tē coma, &c.* The laurel was the ornament of Apollo, was worn by Roman generals in their triumphs, and two laurels were planted before the palace-gates of Augustus. To these facts and to its permanent verdure, reference is made.

504. *Capitolia*, poetically for *Capitolium*. The triumphal processions proceeded from the Campus Martius through the city to the Capitol.

505. *Augustis*, "Augustan, i. e. of Augustus."

506. *Medium quercum*, "the oak placed between," i. e. between the two laurels. *Quercus* is here used for *querna corona*, the oaken or civic crown, presented by the senate to Augustus, and suspended over his gate, with the inscription, *Ex. S. C. ob cives servatos*.

507. *Intonsis capillis*, Gr. § 211, R. 8, and R. 6.

508. *Frondis*, 'foliage.

509. *Finierat*, Gr. § 259, R. 1, (3.)—*Factis mŏdo*, "just now formed."

Io and Argus.

Io, the daughter of the Inachus, a river of Argolis, had been changed by Jupiter into a heifer in order to conceal her from the jealous scrutiny of Juno. The latter suspecting some deception begged of Jupiter the present of the heifer, which having obtained she committed her to the watchful care of the hundred-eyed Argus.

512. *Inde*, i. e. *ex illis* (*luminibus*,) "of these," cf. 6, 191.—*Bina*, "two at a time."

514. *Constiterat quocunque modo*, "in whatever way he stood."—*Io*, Gr. § 69, Exc. 3.

516. *Sinti*, sc. *eam*.

517. *Circumdat vincula collo*, Gr. § 224, R. 1.—*Indigno*, "undeserving," i. e. of such treatment. Cf. *l.* 463.

522. *Non habuit, quæ brachia tenderet Argo*. The full expression is, *Non habuit brachia, quæ brachia tenderet Argo*, Gr. §206, (3,) (*b*.)—*Tenderet Argo*, Gr. §225, IV., Rem. 2.—*Tenderet*, Gr. § 264, 7.

526. *Inachidas ripas*, epizeuxis, Gr. § 324, 20.

527. *Naïdes*. These nymphs also were daughters of Inachus and sisters of Io. *Naïdĕs*, Gr. § 300, Exc. 2.

530. *Patitur tangi*, sc. *se*, Gr. §239, R. 2.—*Admirantibus*, sc. *illis*.

533. *Sequantur—oret*, Gr. § 261, R. 3.

535. *Pro verbis*, "instead of words," i. e. "instead of speech."—*Duxit*, cf. 10, 125.

536. *Corporis mutati*, Gr. § 274, R. 5.

537. *Me miserum!* Gr. § 238, 2, and Note.

540. *Repertâ*, sc. *te*, "than (when) found," Gr. § 256.

542. *Alto pectore*, lit. 'from the lower part of your breast,' like *imo pectore*, i. e. 'you sigh deeply.'

543. *Quodque*, What is the antecedent of *quod?* Gr. § 206, (13.)—*Potes*, sc. *facere*.

545. *Nocet*, sc. *mihi*, "it is a misfortune to me."—*Esse deum*, sc. *me*, Gr. § 239, R. 1. Cf. 15, 72, and 13, 142.

547. *Mœrentem*, sc. *patrem Inachum*.

548. *Ereptamque patri*, Gr. § 224, R. 2.

549. *Ipse*, sc. *Argus*.

551. *Phoronidos*, i. e. of Io. Inachus the father of Io is said to have been a descendant from Phoroneus the son of Oceanus.

552. *Natum*, sc. *suum*, i. e. *Mercurium*,—*Partu enixa est. Eniti* or *partu eniti*, "to bear, bring forth."

553. *Plēias*, "the Pleiad," sc. *Maia*.

554. *Alas—virgam*.—Mercury is represented with winged shoes, (*talaritis*) and helmet, and with a wand (*caduceo*) entwined by two serpents. Cf. Virg. Æn. 4, 238.

555. *Sumpsisse*, Gr. § 268, R. 2.—*Tegimen capillis*, i. e. *galeam alatam aut petasum*.

556. *Patria ab arce*, cf. *l.* 163.

560. *Adductas*, "brought along."—*Structis avenis*, "united straws or reeds," i. e. the shepherd's pipe composed of reeds or straws of unequal length, cf. *junctis arundinibus*, *l.* 566.—*Canat*, "blows or plays upon."

561. *Voce novæ—artis*, 'by the sound or music of the new art,' i. e. the art of playing upon the shepherd's pipe, then recently invented. See *l.* 570.—*Custos Junonius*, i. e. Argus, who had been appointed by Juno to be keeper of Io.

562. *Poteras*, "you might," Gr. § 259, R. 3. The imperfect indicative in such cases expresses things which are not, but the time for which is not yet passed. Zumpt § 518. Cf. Virg. Ecl. 1, 80.

565. *Atlantiades*, i. e. Mercury, the son of Maia, the daughter of Atlas, Gr. § 100, 1.—*Euntem multa loquendo detinuit sermone diem*, "while speaking of many things, he whiled away the passing day in discourse."

566. *Junctis arundinibus.* See *l.* 560, *Structis avenis.*

568. *Pugnat evincere*, cf. 5, 187, and 11, 340 and note.

569. *Quamvis*, with the indicative, Gr. § 263, 2, (2.) See *quamvis* in Lex. *no.* II.

572. *Talia dicturus*, "when about to relate these things."

575. *Medicata virga*, "medicated" i. e. impregnated with soporiferous juices.

577. *Saxoque.* See *l.* 549.—*Cruentum*, sc. *eum*, i. e. *Argum.*

579. *Quodque—lumen*, i. e. *et lumen quod*, Gr. § 206, (3.)—*In tot lumina*, 'in respect of so many eyes.' Cf. 11, 90.

581. *Hos*, sc. *oculos.*—*Volucris suæ*, "of her bird," i. e. the peacock, a bird sacred to Juno.—*Saturnia*, i. e. Juno.

583. *Exarsit*, sc. *Juno.*

585. *Pellicis Argolicæ*, "the Argive mistress," i. e. of Jupiter, sc. Io.

587. *Ultimus immenso—labori*, i. e. *Ultimum aut finis immensi laboris*, the termination of boundless toil.

589. *Resupino ardua collo*, "upraised by bending back the neck," i. e. bending back her neck and looking up.

590. *Quos potuit solos tollens*, etc. "raising her face towards the stars, which was all she could do:" for her hands she could not raise. Cf. 4, 321, and 6, 56.

592. *Cum Jove*, "to Jupiter."

593. *Ille*, sc. *Jupiter.*—*Colla*, Gr. § 98.

594. *Inque futurum*, sc. *tempus*, "for the future."

596. *Hæc*, "she," sc. *Io.*—*Stygias jubet hoc audire paludes*, i. e. he swears by the waters of the Styx,—an inviolable oath among the gods.

597. *Dea*, sc. *Juno.*—*Vultus*, Gr. § 98.—*Illa*, sc. *Io.*

603. *Nymphe.* She is changed to Isis, a goddess held in high veneration throughout Egypt.

604. *Erigitur.* A passive verb in the sense of the middle voice in Greek, 'she raises herself up.' Gr. § 248, I. R. 1, (2.)

605. *Intermissa*, 'discontinued,' i. e. during her previous transformation.—*Retentat*, 'tries again, attempts once more.'

BOOK II.

The Palace of the Sun.

Phaethon was the son of Phœbus (otherwise called Sol and Apollo) and Clymene, the daughter of Oceanus. His descent from Phœbus having been called in question by Epaphus, the son of Io, he appealed to his mother, who sent him to the temple of Phœbus, that he might obtain satisfaction respecting his parentage by consulting the god himself. The book opens with a description of the temple as seen by Phaëthon on his approach.

1. *Sublimibus alta columnis*, "lofty in its tall columns," Gr. § 250. Cf. Virg. Æn. 7, 170, Ov. Met. 7, 207; 13, 597, and *gradibus sublimia celsis templa*, Ov. Trist. 3, 1, 59.
2. *Pyropo*. The pyropus, according to Pliny, was composed of three parts of copper and four of gold. Plin. H. N. 34, 8.
3. *Cujus* depends on *fastigia*.—*Fastigia summa*, i. e. the turrets upon the ridge of the temple.—*Ebur*. Reference is probably made to statues of ivory, standing upon the turrets.
4. *Argenti* depends on *lumine*.
5. *Opus*, "the workmanship."—*Illic*, sc. *in valvis*.
6. *Medias*, 'lying in the midst;' i. e. enclosed, encompassed. See 1, 13, and 14 and notes.
8. *Cæruleos*, cf. 1, 333.—*Undæ*, i. e. the sea, as represented by Vulcan, on the folding doors.—*Tritona canorum*, see 1, 333.
9. *Proleaque ambiguum*, see Virg. G. 387 *sqq*.—*Prementem*, "loading, burdening." *Premo* is often used in reference to a person or thing that stands, sits or lies upon something. Cf. *ll.* 147, and 676.
10. *Ægæona*. Ægæon was one of the hundred-handed giants, the son, or, according to Hesiod, the son-in-law of Neptune.
12. *Mole*, 'a rock or shelf.'
13. *Vehi*, with or without *in*, "to ride upon," "to be transported by."—*Quædam*, sc. *Doridis natæ*.
14. *Qualem*, sc. *faciem*.
17. *Hæc super*, i. e. *super hæc*. The preposition often follows *qui* and *hic*.
18. *Signa sex*, i. e. six of the twelve signs of the zodiac.
19. *Simul*, for *simul ac*.—*Clymeneïa prolis* i. e. *Phaëthon*.
20. *Venit, et intravit*, Gr. § 259, R. 1, (2), (*d*.)—*Dubitati parentis*. 'His doubted parent,' i. e. whose relation as parent to him had been called in question by Epaphus.
25. *Dies et Mensis*. The divisions of time which are marked by the progress of the sun, are here rep-

resented as persons in attendance at his court.

26. *Horæ.* The Horæ or Hours were goddesses, the daughters of Themis, and attendants on Phœbus. Cf. *l.* 117.

27. *Verque novum.* The spring is called *new*, because it was the commencement of the new year.

30. *Canos hirsuta capillos*, the Greek accusative, Gr. § 234, II., & R. 2.

31. *Loco medius*, "occupying the middle place," i. e. in the centre. Cf. 2, 31 and 178. The arrangement of words in this sentence is unusually intricate.

33. *Quæque—ait*, i. e. *et ait, quæ viæ tibi causa?* &c.—

34. *Parenti*, Gr. § 225, III. So *dis juranda, l.* 45.

37. *Tua vera propago*, sc. *esse*, Gr. § 271.

38. *Errorem.* 'Doubt, uncertainty.' —*Delrahо* is construed either with the dative or with a preposition and the ablative.

40. *Deposuit radios*, cf. *l.* 22.

41. *Negari dignus.* A Greek construction found only in the poets. See note on 1, 463.

42. *Veros edidit ortus*, Gr. § 98, "declared your real origin."

43. *Quòque*, 'and that,' Gr. 262, R. 9.

45. *Dîs juranda palus*, i. e. the Styx. —*Oculis incognita nostris*, "unknown," etc., i. e. not visited by the light of the sun.

46. *Vix bene desierat*, 'scarcely had he fairly ended.'—*Currus*, Gr. § 98.—*Petit. Cùm*, which often follows *vix*, is here omitted. Cf. Virg. Æn. 10, 659.

47. *Alipedum*, cf. *l.* 158.—*Jus*, 'authority over, government.'

THE PATHWAY OF THE SUN.

48. *Pænituit jurâsse patrem*, Gr. § 229, R. 6, and § 215, R.

50. *Vox mea facta tuâ*, "my language—by yours," i. e. "my promise—by your request."—*Utinam liceret*, Gr. § 263, 1, & Remark. —*Promissa*, "the things promised."

51. *Negarem*, Gr. § 261, R. 4.

53. *Et quæ*, "and such as."—*Viribus istis*, "your strength." See Andrews' First Lat. Book, Less. 42, 1. (a).

54. *Conveniant.* When, after an adjective, a relative clause supplies the place of another adjective, the verb of the relative clause is put in the subjunctive, Gr. § 264, 1, (*a.*) & (*b.*)

55. *Non est mortale*, "belongs not to mortals."

57. *Placeat sibi quisque licebit.* "Let each (of the gods) be satisfied with himself."—*Licebit*, sc. *per me*, i. e. I shall not interfere with the high opinion which each may entertain of himself.

58. *Non quisquam;* "no one," sc. *superûm.*—*Axe* by synecdoche for *curru*, Gr. § 324, 3.

61. *Agat*, Gr. § 260, R. 6.—*Currus*, Gr. § 98.

62. *Prima via*, Gr. § 205, R. 17. So *ultima via, l.* 66.

63. *Enitantur*, cf. *l.* 54, and note.

64. *Ipsi mihi fit timor.* Lit. 'becomes a fear to me myself, i. e. occasions apprehension even in me,' Gr. § 227, R. 4.

65. *Pectus*, sc. *suum*, Gr. § 207, R. 36, (*c.*)

66. *Moderamine certo*, "a firm rein."

67. *Subjectis*, "lying below."

68. *In præceps*, "headlong."—*Tethys*, being the wife of Oceanus and mother of Clymene, was the grandmother of Phaëthon.

69. *Adde, quod*, "add, that," or, "moreover."—*Rapitur*, "is hurried forward."

71. *In adversum*, "in the opposite direction."—*Qui cetera*, sc. *vincit*.

72. *Rapido contrarius evehor orbi. Orbi*, 'the heavens.' The sun and planets were considered as having a motion of their own opposite to that of the heavens, and consequently from west to east; hence their descent was less rapid than that of the heavens including the stars. *Evehor* is used in the middle sense, "I move." Respecting the motion of the heavenly bodies here alluded to, see Cic. de Rep. 6, 10.

73. *Finge*, "suppose."—*Datos*, sc. *esse*.

74. *Obvius ire*, "to encounter, resist."—*Ne*, "that not."

77. *Formasque ferarum*, i. e. the constellations, having the forms of animals, and represented by the poet as having life. See 1, 73 and note.

78. *Ulque*, "and even though, and suppose that." See *ut* in Lex. *no.* II. 2, d : Gr. § 262, R. 2.

79. *Adversi*, sc. *tibi*. The Bull looks towards the east or the rising sun. —*Tauri*. The course of the sun here described is the annual rather than the diurnal path.

80. *Hæmoniosque arcus*. "The Hæmonian, i. e. Thessalian bow." This is put by metonymy for the constellation Sagittarius, Gr. § 324. 2. Chiron the Centaur, a Thessalian, is said by some to have been changed after his death into this constellation.

82. *Scorpion*, Gr. § 54.—*Aliter*, "oppositely, in a different direction;" as the Crab faces the west and the Scorpion the East.

83. *Tibi—in promptu regere est. Tibi* depends on the verb. The dative in such cases has been thought by some grammarians to depend on the noun; but the better opinion seems to be that it is *grammatically dependent* upon the verb only, though *logically connected* with the noun. Gr. § 222, R. 8, Note, & 211, R. 5, & Note.

85. *In promptu* is used like the predicate adjective *promptum*, 3, 73.

88. *Dum resque*, i. e. *et dum res*.

90. *Timendo*, sc. *tibi meo filio*.

91. *Probor* like *dicor*, &c., is followed by the infinitive, Gr. § 271, and R. 2.—*Adspice ecce*, cf. *en adspice*, *l.* 282, and 13, 264.

100. *Stygias juravimus undas. Juro*, in the signification, "I swear by, I appeal to by oath," takes the accusative of that which is sworn by or appealed to, Gr. § 232, (2.)

102. *Finierat*, Gr. § 259, R. 1, (3.) —*Ille*, "the other," i. e. Phaëthon.

103. *Cupidine currûs*, Gr. § 211, R. 12.

104. *Quà*, "as long as."

105. *Vulcania munera*, cf. *l.* 5.

106. *Aureus*. Ovid loves to repeat a word or clause, cf. 4, 169 and 281. —*Summæ curvatura rotæ*, "the curvature of the extreme part of the wheel," i. e. the circumference, the rim or felloe of the wheel.

108. *Chrysolithi*, "chrysolites," the modern topaz, a species of precious stone of a golden color.

110. *Magnanimus*, as here applied to Phaëthon implies, like the

Greek μεγα φρονέων, blame rather than praise, "having too high aspirations, presumptuous."

118. *Quarum agmina cogit Lucifer.* Cf. 11, 9.

115. *At pater—Titan*, i. q. Sol or Phœbus.

116. *Extremæ lunæ. Extremus* is supposed to signify here, as in the expression *extrema tonitura*, (infra 12, 14,) 'fading or melting away.'

117. *Horis*, cf. *l.* 26 and note.

119. *Præseptibus—ducunt*, Gr. § 255, R. 3, (*b.*) So *l.* 124, *pectore sollicito repetens.—Altis*, as in *l.* 104, for "august, noble."

120. *Addunt*, "put on."—*Sonantia*, "clanging."

123. *Imposuitque comæ radios.* See *l.* 40, *sq.*

124. *Repetens*, "fetching, raising."

125. *His*, i. e. the admonitions that he was about to give him.

126. *Stimulis*, "the goad," or, as we say, "the lash."

128. *Directos arcus*, "direct circles," i. e. the circles separating the zones, viz. the equator, tropics and polar circles, in distinction from the ecliptic, an oblique circle, or perhaps rather, the zones themselves, cf. 1, 45 *sq.*

129. *In obliquum*, "obliquely,"—i. e. to the equator.—*Limes*, "the path," sc. of the sun, i. e. the ecliptic.—Here, as before, the poet speaks of the annual rather than the diurnal path of the sun.

130. *Zonarum trium*, "of three zones," i. e. "of the torrid and the two temperate zones.

134. *Nec preme*, "neither depress." i. e. "drive too low."—*Molire*, "strive to guide."—*Summum per æthera*, "through the highest parts of the etherial regions."

135. *Altiùs—inferiùs*, "too high—too low."

137. *Dexterior* is here used like the positive *dextera.* So *l.* 188, *sinisterior* for *sinistra.* As the chariot of Phœbus proceeds from East to West, the North is on the right, the South on the left.—*Anguem*, "the Serpent," called also *Serpens*, *l.* 172, and Hydra, a northern constellation between the Bears. Cf. 3, 22, and Virg. G. 1, 244.

138. *Pressam*, "depressed," i. e. low in the south.—*Aram*, "the altar," a southern constellation.

139. *Tene*, sc. *cursum*, "steer or direct your course."

140. *Quæ juvet*, sc. *ut*, Gr. § 262, R. 4.

141. *Hesperio positas in litore metas*, "the goal or limit (viz. of the diurnal course of the sun) placed on the Hesperian shores," i. e. on the shores of the western ocean, into which day and night descend in succession.

142. *Libera*, "allowable, permitted."

146. *Solidis sedibus*, i. e. *terra firma*, "firm ground."

147. *Male*, "unfortunately, unluckily." Cf. 11, 48.

148. *Quæ tutus spectes*, Gr. § 264, 1.

PHAETHON ENTERS THE CHARIOT.

149. *Ille.* See note *l.* 102.—*Levem juvenili corpore*, i. e. *propter juvenile corpus.* Cf. *l.* 160. So *l.* 163, *instabiles nimia levitate.—Possent*, cf. *l.* 54, and note.

155. *Nepotis.* See note *l.* 68.

156. *Facta est immensi copia mundi*, "the range of the whole universe is presented," i. e. the universe is opened to them.

159. *Euros*, cf. 1, 61.

160. *Quod possent*, cf. *l.* 54 and note. Gr. § 264.—*Cognoscere*, "perceive, feel."

161. *Solitâ gravitate.* The poet represents the gods as surpassing men as well in weight as in stature, cf. 4, 129 *sq.*

162. *Justo sine pondere naves*, Gr. § 202, I. 1, (2.)

164. *Insueto*, participle of *insuesco.* —*Vacuus.* The common reading and that of Loers is *vacuos*, agreeing with *saltus.*

165. *Inani*, sc. *currui.*

167. *Quo prius*, sc. *currebant.*—*Ordine*, "course."

169. *Nec si sciat, imperet illis*, Gr. § 261, R. 3. *Illis*, sc. *equis.*

170. *Triones*, cf. 1, 64.

171. *Vetito—æquore.* The stars in the constellations of the Bears, on account of their proximity to the poles, are always above the horizon of the inhabitants of Greece and of other northern countries lying equally distant from the equator. Cf. Virg. G. 1, 246.—*Tingi*, middle for *tingere se.*

173. *Frigore pigra*, i. e. "torpid." Cf. *l.* 366.

175. *Turbatum*, sc. *calore.*

176. *Quamvis tardus eras.* Bootes is called *tardus* on account of the slow motion of his plaustrum. *Quamvis*, although, often takes the indicative in Ovid, Gr. § 263, 2, (2.) Cf. 1, 569 and note. —*Tua plaustra*, i. e. the Triones.

178. *Penitus penitusque jacentes.* The particle is repeated for emphasis, "lying far, far beneath."

181. *Mallet*, Gr. § 261, R. 4.

182. *Valuisse rogando*, "had prevailed (with his father) by his entreaties."

183. *Meropis*, sc. *filius.* Merops was king of the Ethiopians and husband of Clymene, and hence the reputed father of Phaëthon.

184. *Pinus*, i. e. *navis.* Cf. 1, 95, and note.

185. *Frena suus rector.* A metaphor taken from a chariot.—*Quam*, sc. *pinum*, i. e. *navem.*

186. *Quid faciat?* Gr. § 260, R. 6. See also note on 2, 352.

188. *Illi fatum non est*, "it is not his fate, he is not permitted."

190. *Quidque agat*, "what to do." Gr. § 265.

192. *Varia*, "diversified," i. e. with constellations of various forms.—*Miracula*, "strange sights."

193. *Simulacra ferarum*, i. e. the constellations having the forms of various animals. Cf. *l.* 77.

PHAETHON APPROACHES THE EARTH.

196. *In spatium signorum duorum*, viz. the signs *Scorpio* and *Libra.*

198. *Cuspide*, sc. *caudæ.*

199. *Mentis inops*, "frantic."

201. *Exspatiantur*, i. e. they left the beaten track, see *l.* 182.

205. *Summa—decliva*, sc. *loca. Decliva*, heteroclite for *declivia*, cf. 1. 89, and see *declivis* in Lex. and Gr. § 116.

207. *Inferiusque suis—Luna.* The moon is represented by Ovid as borne in a chariot. Cf. 15, 243. So in Ovid, Trist I. 3, *Lunaque nocturnos alta regebat equos.*

209. *Ut quæque altissima*, sc. *tellus*, "according as each part is highest."

210. *Agit rimas*, "it forms clefts, it cracks." Cf. 4, 8.

211. *Pabula*, "grass."—*Cum frondibus uritur arbor*, Gr. § 249, III. Cf. *l.* 224.

212. *Suo damno*, "for its own hurt."

218. *Parva queror*, "I am lamenting small evils," i. e. but the things which I am bewailing are (comparatively) trifles.

214. *Cum suis populis gentes. Gentes* is here, as usual, more restricted than *populi*.

216. *Œtè*, cf. 1, 313.

217. *Celeberrima fontibus*, "abounding in—." Cf. *celebres*, 8, 83.

218. *Virgineus*, "the haunt of the virgins," i. e. of the muses.—*Nondum Œagrius*, "not yet Œagrian." At a later period the poet Orpheus, the son of Œager, king of Thrace, after the death of his wife Eurydice, retired to these mountains, where he was at length torn in pieces by the Mænades, and from him the mountains were subsequently called Œagrian.

219. *In immensum*, "exceedingly, i. e. furiously, to a vast height."—*Geminatis*. Ætna is here supposed to have been previously a volcanic mountain, burning with its own internal fires.

220. *Parnasusque biceps*. Cf. 1, 316.—*Eryx*, cf. 5, 201, *sq.*—*Cynthus*, cf. 6, 57.

221. *Rhodope*. A high mountain of Thrace supposed to have been covered with perpetual snow.

222. *Natus ad sacra*, for other constructions of *natus*, see Lex. p. 984, B. 2.—*Cithæron*. A mountain of Bœotia on which the sacred rites of Bacchus were celebrated every third year. Cf. 3, 286.

223. *Scythiæ sua*, Gr. § 208, (7.)

224. Cf. 1, 154 *sq.*

225. *Aërias Alpes*, cf. Virg. G. 3, 474.

230. *Cineres—favillam*. *Cineres* are simply ashes. *favilla* are hot ashes.

232. *Picea caligine tectus*, cf. 1, 265. See note on 1, 62.

233. *Arbitrio*. Gr. § 249, II.

234. *Credunt*, "they believe, it is thought," Gr. § 209, R. 2, (2.)—*In corpora summa*, "to the surface of their bodies," Gr. § 205, R. 17.

235. *Traxisse*, see note 1, 412.

236. *Libye*, i. e. *Africa*.

238. *Quærit*, "misses."

240. *Sortita loco distantes flumina ripas*, "rivers having banks distant in place," i. e. broad rivers.

241. *Mediis in undis*, "in the midst of—," Gr. § 205, R. 17. So *medio Caystro*, in *l.* 152; *extremum orbem*, *l.* 253; *summo profundo*, *l.* 266; and *extremâ cuspide*, *l.* 370.

242. *Peneosque senex*. "The gods who presided over the larger rivers were represented as old men.—*Teuthranteüsque Caïcus*. The Caïcus, a river of Mysia, rises in Mount Teuthras.

243. *Psophaïco*. The Erymanthus is called Psophæan from Psophis, a town of Arcadia, standing upon its banks. In the MSS. the reading is *Phocaïco*. The final *o* is not elided (see Gr. § 305, 1,) and the hiatus thus made is not unusual in the fifth foot, especially in proper names. Cf. 4, 215 and 11, 5.

244. *Arsurusque iterum Xanthus*. During the Trojan war the Xanthus was again set on fire by Vulcan. Cf. 9, 93 and note.

249. *Alphcos*. Cf. 5, 324.

251. *Quæ Mæonias celebrârant carmine ripas*, "which (in after times) made the Mæonian shores resound with their song." *Quæ* relates to *volucres*.

252. *Flumineæ volucres*, i. e. the swans, which in great numbers frequented the Caystrus.

254. The ancients, as is well known,

were unable to discover the source of the Nile.—*Ostia septem*, cf. 5. 130.

256. *Ismarios*, sc. *amnes*.

257. *Hesperios*, "Hesperian or western," in respect to the inhabitants of Greece.

258. *Potentia rerum*, "the sovereignty of the world."

260. *Infernum regem*, i. e. Pluto.—*Cum conjuge*, i. e. Proserpine.

263. *Exsistunt*, cf. 3, 87.

266. *Summo profundo*, "on the surface of the deep."

267–8. *Nerea—Dorida*. Gr. § 80, III and I.

271. *Ut erat circumdata ponto*. Cf. 1, 14. *Ut erat*, cf. 13, 582, and 4, 154.

273. *Matris*, i. e. *Telluris*.

275. *Opposuit*, "put before."

276. *Infrà*, has here the force of the comparative *inferiùs*. So *supra*. Sall. Jug. 24.

278. *Si placet hoc*, sc. *tibi*, i. e. *Jovi*.—*Merui*, sc. *hoc*.—*Quid?* sc. *propter*, "why?" Gr. 232, (3.) N. 2. *O*, construe with *summe deûm*. *Tua fulmina cessant*, "are your lightnings idle?" i. e. why do you not strike me with your thunderbolts?

279. *Liceat*, sc. *mihi*, "permit me."—*Perituræ*, "if I must perish."

280. *Igne tuo*, i. e. *fulmine*.—*Auctore*, "by its author," i. e. by knowing that it comes from you. Cf. 5, 134.

281. *In*, "for."

284. *Hosne fructus, hunc honorem refers?* "are these the returns, this the recompense you make?"—*Fertilitatis—officiique*, Gr. § 211, R. 12.

285. *Vulnera*, cf. 1, 102.

287. *Alimenta milia*, i. e. food adapted to refined or civilized society, in distinction from that made use of by savages; cf. 15, 22.

288. *Tura*, cf. 1, 249.

289. *Fac*, "suppose, grant."—*Undæ*, sc. *meruerant?*

290. *Frater*, sc. *tuus*, i. e. Neptune.—*Tradita sorte æquora*. In the division of the world among the sons of Saturn, the sea was allotted to Neptune, and was consequently his by absolute right.

292. *Fratris*, sc. *gratia*.—*Mea*, Gr. § 211, R. 3, (*b*.) and § 278, R. 2.—*Gratia*, "regard."

293. *Utrumque*, sc. *polum*.

295. *Atria vestra*, 1, 172.

298. *Chaos*, cf. 1, 6 *sqq*.

299. *Summæ rerum*. This phrase is so used as to include the whole of whatever is the subject matter. Hence, in military movements it signifies *the whole army*, in civil affairs, *the whole state*, and here, as including the possessions of all the sons of Saturn, *the whole universe*.

300. *Dixerat hæc Tellus*, i. e. she ceased speaking.

DEATH OF PHAETHON.

303. *Superos*, sc. *deos*.—*Ipsum*, i. e. *Apollinem*.—*Testatus—omnia fato interitura (esse) gravi*, Gr. § 272 and note 1.

304. *Qui dederat currus*, sc. *Phaëthonti*.—*Ferat*, Gr. § 261, 2.

305. *Summam arcem*, "the pinnacle (of heaven)." Cf. 1, 27 and 163.

309. *Cælo dimitteret*, Gr. § 255, R. 3, (*b*.) So *temone revulsus, l.* 315.

311. *Dextrâ libratum fulmen ab aure*. This expression marks the position of the hand at the instant preceding the discharge of a javelin.

312. *Pariterque animâque rotisque expulit*. Here is a species of *zeugma*, which some call *dilogia*, i.e. the use of a word in a doub[illegible]nse.

In the present case the verb is used in its proper sense with *rotis* and tropically with *animâ*. Cf. 3, 76. *Expulit*, sc. *eum*, i. e. *Phaëthonta.*—*Sævis ignibus*, i. e. *fulminibus.*

313. *In contraria*, sc. *loca*, "in the opposite direction," i. e. backward; and by this movement *colla jugo eripiunt, &c.*

319. *In præceps*, "headlong."—*Longo tractu*, "in a long train (of fire)."

322. *A patriâ*, i. e Ethiopia.—*Diverso orbe*, "in the opposite quarter of the world," i. e. in the northern region, in distinction from Æthiopia.

323. *Eridanus.* This river was represented by the older Greek writers as flowing into the northern ocean on the western part of Europe. Hence some have supposed it to be the Rhine, but others have considered it to be the Po.

325. *Corpora*, for *corpus*, Gr. § 98. Cf. 8, 54.

327. *Quem si non tenuit*,—"if he was unable to direct."—*Excidit*, "he failed."

328. *At pater*, sc. *ejus*, i. e. Apollo.—*Ægro*, in an active sense, "producing suffering," i. e. "sad, grievous."

330. *Isse*, "passed, elapsed."

332. *Clymene*, the mother of Phaëthon; cf. *ll.* 19 and 37.

334. *Laniata sinus*; a Greek accusative, Gr. § 234, II. So *pectora*, *l.* 340.

336. *Reperit ossa tamen peregrinâ condita ripâ*, "she found (indeed) his bones, but buried on a foreign strand;" which latter fact enhanced her grief.

THE SISTERS OF PHAETHON.

339. *Nec minus*, sc. *quam Clymene. Heliades*, the daughters of Helios, i. e. of Sol or Apollo, and Clymene, and sisters of Phaëthon.—*Inania.* Their tears are called "vain offerings," because they could not restore Phaëthon to life.

340. *Munera*, Gr. § 204.—*Pectora*, Gr. § 234. II. Cf. *l.* 334.

342. *Adsternuntur*, "they prostrate themselves upon," Gr. § 248, I. R. 1, (2.)

346. *Maxima*, sc. *natu*, "the eldest," Gr. § 126, 4, R. 1.—*Terræ procumbere*, Gr. § 225, IV. & R. 2.

347. *Diriguisse*, i. q. *deriguisse.*

349. *Tertia*, sc. *soror.*

352. *Quid faciat mater?* Gr. § 260, R. 5.—*Trahat*, Gr. § 265.—*Impetus*, "impulse."

361. *Electra.* Cf. Tac. Germ. 45.—*Lucidus amnis*, i. e. *Eridanus.*

362. *Nurus* is often used in a general sense for woman, especially for a young woman.—*Gestanda.* Amber was used by the Roman ladies for necklaces.

THE ABODE OF ENVY.

Cecrops, king of Athens, left at his decease three daughters, Aglauros, Herse, and Pandrosos. Mercury, falling in love with Herse, induced her sister Aglauros, in consideration of a large sum of money, to aid him in his suit. Minerva, indignant at the mercenary character of Aglauros, hastens to the abode of Envy, who in obedience to her commands, fills the breast of Aglauros with envy at the high honor of her sister, and thus induces her to obstruct instead of favoring the suit of Mercury.

363. *Tabo*, "poison"—the poison with which envy infects mankind.

364. *Petit*, sc. Minerva—*Hujus*, sc. Invidiæ.

366. *Ignavi frigoris*, "stupefying, making torpid." Cf. *l.* 178, and *ignavos æstus*, 7, 151.

367. *Vacet—abundet.*—Cf. *l.* 54. Gr. § 264, 1.

368. *Belli metuenda*, Gr. § 250, 1, & R. 2. Some editions for *belli* read *bello*. Cf. 5, 46.

370. *Neque fas habet*, "she does not account it lawful."

377. *Vultumque ima ad suspiria duxit*, "she drew or distorted her face to deep sighs," i. e. she scowled and sighed deeply.

379. *Nusquam recta acies*, "no where is her look direct," i. e. she always looks askance. See also *l.* 390.

381. *Nisi quem*, i. e. *nisi aliquem risum*, Gr. § 137, 1, R. (3.)

382. *Excita*, from *excieo*.

383. *Ingratos*, i. e. *sibi ingratos*.

384. *Carpitque et carpitur*, "she devours and is devoured."

385. *Oderat*, Gr. § 183, 3, N. For the indicative after *quamvis*, "although," cf. 1, 569. See Gr. § 263, 2, (2.)

389. *Tellurem repulit*, "she repelled or spurned from her the earth;" i. e. she raised herself into the air. Cf. 4, 347.

391. *Murmura parva dedit*, "she muttered to herself." *Successurum Minervæ*, "that Minerva was going to be successful." *Successurum*, sc. *esse* is used impersonally.

395. *Summa cacumina*, sc. *herbarum*.

397. *Tritonida arcem*, "the Acropolis, or citadel of Athens," where stood the Parthenon or temple of Minerva.

BOOK III.

Adventures of Cadmus.

Jupiter, having assumed the form of a snow-white bull, had carried Europa, the daughter of Agenor, king of Sidon, from her native country to Crete. Her father, ignorant of her fate, sent his son Cadmus in pursuit of her, directing him not to return until he had found her. Having in vain explored every part of the world, and despairing of finding his sister, Cadmus consulted the oracle of Delphi in regard to the place of his future residence. He was directed to follow the foot-steps of a heifer with which he should presently meet, and to build a city where she should lie down to rest. Following this direction he with his companions was led into Bœotia, where at length the heifer lay down, and it is at this point of the story that the narrative in the text begins.

1. *Agit grates*, viz. to Apollo by whom he had been directed on his way.—*Oscula terræ figit. Figo* is followed by *ad* or *in* or by the dative.
4. *Petere libandas undas*, Gr. § 274, R. 7. De re cf. 1, 371.
6. *Et specus. Stabat* is to be supplied from the preceding line, and to be taken by zeugma (Gr. § 323, 1, (2),) in the sense of *erat*.
11. *Micant linguæ:* so the best authorities, others read *vibrant linguæ.*—*Tres linguæ*, so Virg. G. 3, 439, *linguis micat ore trisulcis:* cf. Æn. 2, 475. The tongue of the serpent is bifid, but when vibrating rapidly may appear to be trifid or multifid. Cf. 4, 246 *sq.*
12. *Tyria de gente profecti*, i. e. by periphrasis, *Tyrii, aut Phœnices*, Gr. § 323, 2, (4.) The companions of Cadmus are meant.
19. *Sinuatur*, i. e. *sinuat se*, Gr. § 248, I. R. 1, (2.)
20. *Mediâ plus parte*, sc. *sui corporis*, "more than half his length."
21. *Tantoque est corpore*, Gr. § 211, R. 6.—*Quanto*, sc. *is est.*
22. *Totum*, sc. *Serpentem*, the polar Serpent. Cf. 2, 137 and 172.
28. *Agenore natus*, i. e. *Cadmus.*
29. *Direpta leoni*, Gr. § 224, R. 2.—Heinsius reads *derepta.*
37. *Magnum magno.* Gr. § 279, 4, and 324, 23.
47. *Partem in omnem*, "every way."
53. *Vitiatas inficit herbas*, "taints the infected herbs," a more emphatic expression than *inficit herbas*, or *vitiat herbas.*
54. *Ipse*, sc. *serpens.*
55. *Cingitur*, in the middle sense, "he infolds or coils himself."—*Trabe*, cf. 9, 72 and note.—*Exstat*, "he raises himself."
58. *Spolio leonis.* See *l.* 29.
59. *Instantia. Instare*, "to pursue, press on," is in military language

opposed to *cedere*, "to recede, retreat."

62. *Sanguis manare palato cæperat; mano* is commonly construed with *ex* or *ab*, Gr. § 255, R. 3, (*b.*)

65. *Dabat retro*, "he kept drawing back."—*Sidere arcebat*, Gr. § 251, R. 2.—*Sedere*, "to penetrate."

67. *Conjectum*, "thrust."—*In gutture.* These words seem to be connected with *pressit* rather than with *conjectum*, as the latter would regularly require *in* and the accusative.

68. *Eunti*, sc. *serpenti.*

71. *Flagellari gemuit* (sc. *arbor*) *sua robora.* The idea is rather fanciful than forcible.

72. *Victor victi*, a case of paregmenon, Gr. § 324, 24.

73. *Neque erat cognoscere promptum unde.* The serpent slain was sacred to Mars, (cf. *l.* 9,) from whom the oracular warning came, and by whom Cadmus was afterwards changed to a serpent.

75. *Et tu spectabere serpens.* This prophecy was subsequently fulfilled by the transformation of Cadmus and his wife Harmonia into serpents. Cf. 4, 236 *sqq.*

76. *Cum mente colorem perdiderat*, dilogia, cf. 2, 312.

79. *Terræ molæ*, "the ploughed earth." Cf. 5, 179.

80. *Vipereos dentes.* A part of these teeth (according to Apollodorus) Minerva gave to Æetes, the king of the Colchi, cf. 7, 59 *sqq.*—*Incrementum*, "the source *or* origin."

81. *Presso*, "held down."

82. *Mortalia*, "of men," i. e. whence men were to spring, Gr. § 211, R. 4, (*a.*)—*Jussos dentes*, so *jussos lapides*, 1, 399.

83. *Fide majus*, "an event surpassing belief, an astonishing event."

84. *Prima*, Gr. § 205, R. 15.—*Mox* in the next line is a correlative to *prima.*

85. *Tegmina capitum*, i. e. helmets.

87. *Exsistunt*, cf. 2, 263.

88. *Tolluntur aulæa.* In the Roman theatre, the curtain was lowered from the ceiling to the floor, at the commencement of the play, in order to give a view of the stage, and raised again, when the play was ended, for the purpose of concealing the stage. In raising the curtain, the upper part of the figures painted upon it would first become visible, then the lower parts in succession.

89. *Signa*, "the figures," painted on the curtains.

90. *Placido tenore*, "in quiet course, gently, softly."—*Educta.* "drawn up," sc. *signa.*

91. *Imoque in margine*, sc. *aulæi*, "on the lower border of the curtain."—*Ponunt*, sc. *signa.*

92. *Territus hoste novo. Novus* may signify either "newly formed," in reference to their recent birth, cf. *novi fluctus*, 1, 310, or "new" in distinction from the serpent which he had previously slain.

93. *De populo unus*, Gr. § 212, R. 2, N. 4.

94. *Nec te—insere.* With the imperative, *nor* is regularly expressed by *neve*, Gr. § 267, R. 1.—*Civilibus*, so 7, 76.

95. *Atque ita*, "and so," i. e. "and immediately." Cf. 13, 557.

96. *Ense ferit*, sc. *ille qui dixerat, Ne cape*, etc.

97. *Qui dederat letо*, sc. *eum*, "who had slain" (him who commenced the battle.)

100. *Suo Marte*, "in battle with one another."—*Subiti*, "who had suddenly sprung up." Cf. 1, 315; 2, 348 and 3, 100.

102. *Matrem*, sc. *suam*, i. e. the earth from which they had sprung.

103. *Quinque superstitibus*, Gr. § 257, R. 7, (*a.*)

104. *Tritonidis*, cf. *Tritonia*, 2, 386.

105. *Fidem*, "a promise, assurance."

106. *Sidonius hospes*, i. e. *Cadmus.*

107. *Urbem*, i. e. Thebes.—*Jussam*, see the introduction to the notes on the 3d book.

ACTÆON CHANGED TO A STAG.

Actæon, the son of Aristæus and Autonoë, daughter of Cadmus, having accidentally surprised Diana and her nymphs while bathing in a fountain, was changed by her into a stag, and torn in pieces by his own dogs.

109. *Soceri*, (i. e. *socer et socrus*) *tibi Marsque Venusque*, Gr. § 204, R. 5, & (2.) Harmonia, the wife of Cadmus, was the daughter of Mars and Venus.

111. *Natasque.* Cadmus had four daughters, Autonoë, Ino, Semele and Agave. Of his sons the name of Polydorus alone is preserved.—*Nepotes.* Among the grand-sons of Cadmus the following were particularly distinguished, viz. Melicerta, the son of Ino; Bacchus, the son of Semele; Pentheus, the son of Agave, and Actæon the son of Autonoë.

112. *Hos*, sc. *nepotes.*—*Jam juvenes*, "now grown up."—*Sed scilicet.* These words serve to introduce a celebrated saying of Solon to Crœsus, that 'no man could be pronounced happy before his death.' See Herodotus, 1, 32.

113. *Homini*, Gr. § 225, III.

115. *Nepos*, i. e. Actæon the son of Autonoë.

116. *Aliena*, "foreign to his nature," as a man.

118. *Bene si quæras*, "if you inquire carefully," i. e. "in truth, in fact."—*Fortunæ crimen*, "an offence of accident, an accidental offence."

120. *Dat*, sc. Diana. The story commences at the moment of transformation. *Sparso*, "sprinkled (by Diana with the water of the fountain.")

122. *Cum* with *muto*, to exchange, may be translated "for."

124. *Heros.* Actæon's grandmother was a goddess, the daughter of Mars and Venus, (see *l.* 108,) and hence he is properly termed *heros.*

125. *Et se*, sc. *esse—Cursu in ipso*, "in his very flight," i. e. while still running.

126. *Me miserum*, Gr. § 238, 2, and Note.

128. *Vox illa fuit*, sc. *ejus*, "that was his voice," i. e. that was all the sound he could produce.

129. *Non sua*, "not his own," i. e. not natural to him.

130. *Quid factat?* Gr. § 260, R. 5. "What shall he do? What is to be done?" Cf. 2, 352.—*Domum et regalia tecta; regalia tecta* are epexigetical of *domum*, and *et* is equivalent to *et quidem*, "even," cf. 4, 380.

132. *Videre*, sc. *eum.*—*Melampus.* The names of Actæon's dogs are of Greek origin. *Melampus* signifies Blackfoot; *Ichnobates*, Tracker; *Melanchætes*, Blackhair; *The-*

rĭdamas, Gamequeller; and *Orestrophos*, Mountain-bred.

135. *Referre*, "to mention, name."—*Mora est*, "is a delay, i. e. would detain me too long."

138. *Per quæ fuerat loca sæpe secutus*, i. e. *per loca, per quæ fuerat sæpe secutus*, Gr. § 206, (3.)—*Secutus*, sc. *feras*.

139. *Famulos suos*, i. e. say the commentators, *canes suos*, but perhaps the *comites*, mentioned in *l.* 152, may be meant.

141. *Animo*, "wish, desire."

144. *Extĕrant*, sc. *canes*.—*Compendia montis*, "a short cut across the mountain."

145. *Præcipĭtata*, acc. to others *anticipata*.

146. *In corpore*, unite their teeth in his body, i. e. unite in their assaults upon it.

147. *Loca vulnĕribus desunt*, i. e. he is covered with wounds.

148. *Quem—possit*, i. e. *talem sonum quem non edere possit cervus*, Gr. § 264, 1, (*b*.)

150. *Genĭbus pronis*, "with bended knees."—*Roganti*, sc. *alicui*.

153. *Oculis*, sc. *suis*—*Quærunt*, "they look for." Cf. *juvenem oculis requirit*; 4, 58.

155. *Ad nomen*, "at the name," i. e. on hearing the name, cf. 4, 74, and 5, 346. *Refert*, "turns."—*Abesse*, sc. *illum*.

159. *In corpore*, sc. *Actæonis*.

SAILORS CHANGED TO DOLPHINS.

Pentheus was the son of Agave and grandson of Cadmus. When Bacchus in his youth came to Thebes, where his cousin Pentheus was then king, the latter prohibited his subjects from paying divine honors to Bacchus, and while the Theban women, disregarding the prohibition, were celebrating the orgies of this god, Pentheus ordered Bacchus to be seized and brought before him. The god having transformed himself into a Tuscan sailor, who is called Acœtes, and who pretends to be a follower of Bacchus, suffers the servants of Pentheus to bring him bound before the king. It is at this point in the story that the extracts in the text commence.

161. *Hunc*, i. e. *Acœten*.

165. *Moris novi*, "of a new kind, new-fashioned."

167. *Mæonia*, originally i. q. Lydia, but here i. q. Etruria or Tuscany, as the ancient Mæonians or Lydians are said to have colonized Etruria.

168. *Quæ colerent*, Gr. § 264, 5.—*Duri*, "sturdy, laborious."

170. *Et ipse*, "he himself also, he too."

171. *Ducere*, "to draw out."

172. *Illi census erat*, "constituted his wealth."—*Traderet*, sc. *mihi*.

173. *Studii*, sc. *mei*, "my trade," Gr. § 207, R. 36, (*c*.)

177. *Addidici*, "I learned also;" i. e. in addition to my trade as a fisherman.

178. *Olenĭæ capellæ*, "of the Olenian goat," or goat of Amalthea. It is called Olenian from Olenus, a town of Ætolia, where this goat was kept. Jupiter when an infant was fed with its milk, and on this account it was placed among the constellations, upon the shoulders of Auriga, the charioteer.

179. *Taygeten*. *Taygete*, one of the Pleiades, is put by synecdoche for the whole constellation.—*Arcton*, cf. 2, 131.

180. *Ventorumque domos*, "the habitations of the winds," i. e. the quarters or regions whence they proceed.

181. *Chiæ telluris ad oras applicor*, "I make the coast of Chios."

182. *Adducor litora*, Gr. § 233.

183. *Doque leves saltus*, "I leap nimbly," cf. 2, 164, and 11, 161.—*Immittor*, "I throw myself upon"—, the passive being used like the middle voice in Greek, Gr. § 248, I. R. 1, (2.)

185. *Inferre.* The subjunctive is the more common construction after verbs of admonishing, Gr. § 273, 2, but see *admonere* in Lexicon, no. *i.*

186. *Admoneo*, sc. *meos comites.*—*Ad undas*, i. e. *ad lutices.*

189. *Sociorum*, sc. *meorum*, Gr. § 207, R. 36, (*c.*)

190. *Deserto in agro*, "in an uninhabited country."

195. *Sensi*, "I thought."

198. *His*, sc. *nautis.*—*Mitte*, "forbear, cease."

199. *Conscendere—ocior*, sc. *erat.*—The infinitive after *ocior*, instead of the gerund in the ablative, Gr. § 270, R. I.

201. *Proræ tutela*, i. e. the *proreus*, "the look-out or steersman at the prow."

202. *Modum*, "measure," i. e. measured motion, in which the rowers kept time.

203. *Antmorum*, sc. *remigum.*

204. *Hoc omnes alii*, sc. *probant.*

206. *Mihi*, sc. *est*, "belongs to me."—*Juris*, "of authority."

207. *Audacissimus omni de numero*, Gr. § 212, R. 2, N. 4.

209. *Exsilium — pœnam — licebat*, "was undergoing banishment as a punishment, &c."

210. *Juvenilt*, "youthful," i. e. "strong or powerful."—*Guttura*, Gr. § 98.—*Guttura rupit*, "struck my throat with great violence."

211. *Excussum*, sc. *navi.*

214. *Solutus*, "dissipated."

215. *A mero*, "from wine," i. e. from the effect of wine, from intoxication.

217. *Ope*, "means."

218. *Proreus*, i. e. *Melanthus, proræ tutela.*

219. *Terrâ*, Gr. § 254, R. 3, middle.—*Sistêre*, "you shall be landed."

220. *Naxon*, Gr. § 237, R. 5, (*b.*)

222. *Jurant sic fore*, "that it shall be so, that it shall be done."—*Fallaces*, sc. *nautæ.*

223. *Pictæ carinæ. Carina* by synecdoche for *navis*, which is said to be *picta* on account of the picture of a guardian deity or of some other object painted on its prow.

224. *Dextrâ*, is used either with or without the preposition *a* to signify "on the right." So also *sinistrâ* or *a sinistrâ*, "on the left."

226. *Pro se quisque timet.* The sense here is obscure, and the text is probably corrupt.—*Timet*, others read *tenet.*

227. *Aure*, i. e. *in aure* or *in aurem.*

228. *Aliquis*, for *alius quis*, "some one else," cf. 7, 193.

229. *Me removi*, "I withdrew."—*Ministerio*, Gr. § 251.—*Artis*, "of fraud."

230. *Immurmurat.* sc. *mihi.*

231. *Scilicet, &c.*, spoken ironically.

233. *Meumque explet opus*, "and performs my part, supplies my place."—*Petit diversa*, sc. *loca*, i. e. he steers a course opposite to Naxos.

235. *Tanquam senserit*, Gr. § 263, 2

237. *Mihi*, i. e. *a me*, Gr. § 225, II.

239. *Puerum*, cf. *l.* 191.—*Juvenes*, i. e. *nautæ*.

240. *Jamdudum flebam*, "I had been a long time weeping," Gr. § 145, II, 2.

242. *Per tibi nunc ipsum*, i. e. *per Bacchum ipsum tibi nunc adjuro*.—*Præsentior*, "more prompt to hear," but there appears also to be a play upon the word, as Bacchus was literally present under the form of Acœtes.

243. *Tam vera*, "things as true."—*Me referre*, "that I am relating."

244. *Quàm veri majora fide*, "as surpassing belief in their truth," i. e. "as they are incredible."—*Sletit æquore puppis*. The ablative of place without a preposition, Gr. § 254, R. 3, *med.*

245. *Navale*. The Grecian and Roman vessels, when their voyage was completed, were drawn up on shore and kept in dry docks.

247. *Deducunt*, "unfurl, spread," i. e. let down from the sail-yards, where they were lashed when not spread to the wind.—*Geminâ ope* i. e. *remis velisque*.

248. *Hederæ*. The ivy was sacred to Bacchus.

249. *Distringunt*, "occupy, fill."

250. *Ipse*, sc. *Bacchus*.—*Frontem*, Gr. § 234, II. So *curvamina*, *l.* 256.

252. *Tigres*. Tigers, panthers, and lynxes were subdued by Bacchus while in India, and harnessed to his chariot.—*Inania*, "empty," i. e. "unreal, unsubstantial."

253. *Pictarum*, "spotted."—*Pantherarum*, see 1, 62.

254. *Exsiluêre*, sc. *e navi*.

256. *Depresso*, "bowed down," i. e. no longer erect in human form, being changed into a dolphin.—*Curvamina*, Gr. § 234, II.

257. *In quæ miracula verteris?* i. e. "into what strange shape?"

258. *Loquenti*, sc. *illi*, "while speaking."

259. *Squamam—trahebat*, "took on scales, was covered with scales." The dolphin has in fact no scales.

260. *Obstantes*. "Resisting or opposing" his attempt to move them.—*Obvertere*, "to turn against" the water, "to ply."

261. This and the following line mark a progressive change from hands to fins.

263. *Dare*, "to extend."

264. *Trunco*, "deprived" of its limbs.

265. *Novissima cauda*, Gr. § 205, R. 17.

269. *In speciem*, "like."

271. *Modò*, "just now."

272. *Pavidum*, sc. *me*.—*Trementi corpore*, Gr. § 211, R. 6.

273. *Meum*, "my own, myself."

274. *Diam*. Dia is an ancient name of Naxos.—*Tene*, "make for, steer towards."

DEATH OF PENTHEUS.

276. *Præbuimus aures*, "we have listened." Cf. *l.* 164, *sq.*

277. *Vires*, sc. *suas*.

279. *Corpora*, Gr. § 98. i. e. *illum*.—*Stygiæ nocti*, i. e. *morti*. *Nocti*.—The dative poetically, instead of the accusative with *in*. Gr. § 225, IV.

280. *Solidis in tectis*, "in a strong prison."—*Tyrrhenus Acœtes*, i. e. Bacchus under this assumed form.

283. *Lacertis*, i. e. *a lacertis*, Gr. § 255, R. 3, (*b.*) So *rapit arbore*, *l.* 314.

285. *Echionides*, "the son of Echi-

on," i. e. Pentheus, Gr. § 100, 1.—*Jubet ire*, sc. *alios, seu famulos suos.* On a former occasion, when Acœtes was brought before him, he had sent his servants.

286. *Festus facienda ad sacra Cithæron*, Gr. § 222, R. 4, (1.) Cf. 2, 222.

290. *Penthea*, Gr. § 54, 5, and § 80, III.—*Longis*, "long-continued."

292. *Ultima*, sc. *loca*, "its borders."

293. *Purus ab arboribus*, Gr. § 213, R. 4, and (4.)

294. *Illum*, i. e. *Penthea.*

295. *Insano motu*, "by madness."

297. *Geminæ—sorores*, sc. *Autonoë* and *Ino*, for Semele, the mother of Bacchus had been many years dead.—*Mater.* His mother was a priestess of Bacchus.

298. *Ille aper.* To Agave, inspired with madness, Pentheus appeared to be a wild boar.—*Qui maximus*, "the greatest which, &c." Gr. § 206, (7.) (*a.*) & (*b.*)

299. *Feriendus*, sc. *est.* Gr. § 225, III.

300. *Cunctæ*, sc. *Bacchæ.*

301. *Trepidum*, sc. *Penthea.*

304. *Actæonis.* Pentheus, when about to suffer a fate similar to that of Actæon, appeals to Autonoë, the mother of Actæon, to save him.

305. *Quid Actæon*, sc. *sit.* Autonoë in her madness does not regard the words of Pentheus.—*Precantis*, sc. *illius.*

306. *Inoo—raptu*, "by the violence of Ino," Gr. § 211, R. 4, (*a.*)

307. *Non habet*, etc. cf. 1, 522, and note.

308. *Truncа—corpora membris*, Gr. § 213, R. 5, (4.)

309. *Visis*, sc. *disjectis membris filii.*

310. *Colla*, sc. *sua*, Gr. § 98.

314. *Male hærentes*, "slightly, feebly."

BOOK IV.

Pyramus and Thisbe.

During a celebration of the rites of Bacchus at Thebes, the Minyeïades or Minyeïdes, refusing to participate in them, remained at home engaged in domestic occupations, and in the mean time beguiled their labors by each rehearsing in turn some ancient story, beginning with the following, the scene of which is laid in Babylon.

4. *Urbem*, i. e *Babylona.*

5. *Primosque gradus*, sc. *amoris.*

6. *Tædæ jure*, "by the authority of the (nuptial) torch," i. e. (by metonymy) "by marriage."—*Coissent*, "would have been united."

8. *Rimam ducere*, "to receive or contract a fissure." Cf. *agere rimas*, 2, 210.

11. *Amantes*, is here used as a noun of the common gender. *Primi* agreeing with *vos* understood is

masculine because one of the persons is so.

15. *Urbis tecta*, i. q. *urbem*.

16. *Neve*, "and lest."—*Sit errandum*, sc. *illis*, "they should miss (each other.)"

21. *Præcipitatur aquis*, for *in aquas*, Gr. § 225, IV., & R. 2. Cf. 2, 67, *sq*.

22. *Versato cardine*, so *verso cardine*, 14, 133.

23. *Suos*, Gr. § 205, R. 7, N. 1.—*Vultum*, Gr. § 234, II. So *l*. 26, *rictus*.

25. *Audacem*, sc. *illam*.

26. *Spumantes oblita rictus*, Greek accusative.

27. *Depositura*, Gr. § 274, R. 6.—*Deponere sitim*, i. e. *extinguere, sedare sitim.—Fontis*, cf. *l*. 19.

32. *Sine ipsâ*, sc. *Thisbe*.

39. *Nocens*, "faulty, guilty."—*Nostra anima*, i. e. *ego*.

40. *Metûs*, "fear;" by metonymy, Gr. § 324, 2, "danger."—*Venires*, Gr. § 262, R. 4.

44. *Timidi est*, Gr. 211, R. 8, (3.)

48. *Quoque*, i. e. *et quo;* the antecedent is *ferrum*.

51. *Fistula*, "a pipe" for conveying water.

52. *Scinditur* is here used like the middle voice in Greek, "bursts open."

53. *Ictibus*, "jets."

54. *Arborei fetus*, "the fruit of the tree," the same which is expressed in *l*. 56 by its appropriate name, *mora:* cf. also *l*. 18.

55. *Vertuntur faciem*. See *l*. 18.

58. *Illa redit*, sc. *Thisbe*, see *l*. 29.—*Oculis animoque requirit*. This expression denotes the intense eagerness of her search. Cf. 3, 153.

60. *Visam in arbore formam*, "the form of the tree previously seen."

61. *Incertam*, sc. *illam*, i. e. *Thisben.—An hæc sit*, sc. *dicta arbos*, "whether this is the appointed tree."

62. *Tremebunda*, etc. cf. 3, 102, and 12, 80.—*Pulsare*, Gr. § 272, R. 5.

63. *Membra*, sc. *Pyrami*.

64. *Instar*, sc. *ad*, Gr. § 235, R. 11.

66. *Suos amores*, "her lover." See note on 1, 434.

67. *Indignos*. See 1, 463.

68. *Laniata comas*, the Greek accusative.

69. *Fletumque cruori miscuit*, Gr. § 245, II., 2, & R. 1.

71. *Mihi*, Gr. § 224, R. 2.

74. *Ad nomen*. Cf. 8, 155.

76. *Vestemque suam*, sc. *velamina*, cf. *l*. 30, *sqq*.

77. *Ebur*, i. e. *eburnea vagina*.

78. *In unum hoc*, "for this one act," i. e. for destroying herself.

79. *In vulnera*, "for wounds," i. e. *mihi infligenda vulnera*.

83. *Hoc tamem estote rogati*, "be ye asked this," i. e. "be entreated to grant this," Gr. § 234.—*Amborum*, sc. *nostrum*.

84. *Meus*, sc. parens.—*Illiusque*, Gr. § 278, R. 2.

86. *Componi*, sc. *eos.—Tumulo eodem;* the ablative of place without a preposition, Gr. § 254, R. 3, *med*.

92. *Cæde*, sc. *Pyrami*.

95. *Quodque rogis superest*, i. e. *illorum cineres*, Gr. § 224.

Ino and Melicerta.

Athamas, the son of Æolus and king of Bœotia, and his wife Ino, the daughter of Cadmus, in consequence of the anger of Juno, were seized with madness, during

which Athamas slew his little son Learchus, and Ino threw herself and her other son Melicerta into the sea, where Neptune, at the request of Venus, changed them into sea-gods, the mother being called Leucothoë and the son Palæmon.

96. *Tum vero*, i. e. after the punishment of those who had slighted the rites of Bacchus.—*Memorabile*, "talked of, celebrated."

97. *Numen*, "authority."—*Matertera*, i. e. Ino, the daughter of Cadmus and second wife of Athamas. Bacchus, after the death of his mother, had been committed to the care of Ino.—*Vires*. The power of Bacchus had been displayed in punishing those who had despised his authority. See above, 3, 161, *sqq*.

98. *De totque sororibus*, sc. Autonoë, Semele, and Agave, who had all been distinguished for their misfortunes, Autonoë and Agave having been bereft of their sons Actæon and Pentheus, and Semele having been destroyed by lightning. *De totque* instead of *deque tot*; see *que* in Lex. and cf. 13, 505.

99. *Una*, "she alone."—*Quem*, "that which."

100. *Natis, thalamoque Athamantis habentem sublimes animos*, "having proud feelings on account of her sons," etc. i. e. proud of her sons, etc.—*Natis*, i. e. *Learcho et Melicerta*.

101. *Numine*, "the divinity," sc. of Bacchus, i. e. by the fact that her foster-son had become a god.

102. *Nec tulit*, "nor did she patiently endure it."—*Et secum*, sc. *dixit*, Gr. § 229, R. 8, 2.—*Pellice*, i. e. Semele, the mistress of Jupiter, and rival of Juno.—*De pellice natus*, i. e. Bacchus, the son of Semele.

103. *Vertere*, "to transform." For the transformation of the Tuscan sailors into dolphins by the power of Bacchus, see 3, 161, *sqq*.—*Pelagoque immergere*, Gr. § 224.

104. *Laceranda*, Gr. § 274, R. 7.—*Nati*, "of a son." Allusion is made to Pentheus, who was torn in pieces by his mother and aunt.—See 3, 276 *sqq*.

105. *Minyeïdas*. The three daughters of Minyas, who were changed by Bacchus into bats, as a punishment for slighting his sacred rites.

106. *Dolores*, viz. those which were inflicted upon her by Semele and Ino.

108. *Ipse*, sc. Bacchus.——*Quid agam*; i. e. the example of Bacchus in inspiring Pentheus with madness, and so bringing him to destruction, shall show me how to be avenged on my enemies.

110. *Stimuletur*, "be driven to madness," Gr. § 260, R. 5.—*Eat per exempla. Ire per exempla* signifies "to imitate."

111. *Cognata exempla*, i. e. *cognatorum exempla*, "the example of her relatives—her sisters."—*Suis furoribus*, "in her madness."

112. *Funesta taxo*. The fruit of the yew-tree was reckoned poisonous.

113. *Ducit*, i. e. *quæ ducit*. For a similar omission of the relative after *est via*, see 1, 169.—*Silentia*, Gr. § 98.—*Muta silentia*, "deep silence."

114. *Iners*. The Styx was a turbid sluggish stream resembling a pool

rather than a river.—*Recentes*, "recent," i. e. which have lately left the body.

115. *Functa sepulcris*, "which have enjoyed sepulchral rites." The ancients believed that the souls of those unburied were not permitted to pass over the Styx and to enter the Lower World.

117. *Quod ducat*, Gr. § 266, 1.

120. *Utque fretum*, sc. *accepit*.

122. *Exiguus*, "too small." Cf. *parva*, 8, 157.

123. *Sine corpore. Corpus*, in distinction from *ossa*, signifies "flesh." Cf. 7, 141, and 1, 408.

124. *Forum celebrant*. The Roman poets ascribe the customs of the Romans to the inhabitants of the Lower World.—*Imi tyranni*, "of the infernal king."

125. *Pars alias artes*, sc. *celebrant*, "exercise, practice;" *celebrant* being connected to *altas artes* by *zeugma*, Gr. § 323, 1, (2.), but some manuscripts supply *exercent* in a line following, and this reading is adopted by Loers. *Artes*, "pursuits, employments," cf. *Studium*, 3, 173.

126. *Sustinet*, "brings herself, submits."

128. *Dabat*, "yielded, granted."

129. *Simul intravit*, i. q. *simul atque*, etc. Gr. § 259, R. 1, (2.)(*d*.)

130. *Ingemuit limen*. Cf. 2, 161 and note.

131. *Sorores*, i. e. the Furies, Alecto Megæra and Tisiphone, daughters of Nox. They are sometimes called Erinnyes, v. 1, 584, or euphemistically, Eumenides, i. e. the benevolent.—*Nocte genitas*, Gr. § 246.

132. *Grave et implacabile numen*. *Numen*, "a deity," is here applied collectively to the three sisters, Gr. § 204, R. 3.

133. *Carceris*, i. e. of Tartarus, the *sedes scelerata* mentioned in *l*. 136.—*Adamante*, "with (bars of) adamant," i. e. of steel.

134. *De suis crinibus*, "of or belonging to their hair," i. e. which were mingled with their hair.

136. *Surrexere*, "they arose from their seat," in token of respect to Juno.—*Sedes scelerata*, "the impious abode," instead of *sedes sceleratorum*, "the abode of the impious:" see *sedes*, II, a, and *sceleratus* in the Lexicon.

137. *Præbebat*, sc. *vulturibus*.

138. *Jugeribus*, Gr. § 236.—*Distentus*: Loers prefers *distractus*.—*Tibi*, i. e. *a te*, Gr. § 225, II.

139. *Effugit*, sc. *te*.

140. *Aut petis*, sc. *lapsum saxum*.—*Urges*, "roll up."

141. *Et se sequitur fugitque*. These words allude to the appearance of Ixion rapidly revolving on the wheel.

142. *Patruelibus*. The Belïdes were married to their cousins, the sons of Ægyptus, but, with a single exception, they all murdered their husbands, for which crime they were sentenced in the infernal regions, to strive in vain to fill with water a cask perforated with holes.

143. *Repetunt*, i. e. they draw again and again.—*Quas perdant*, a relative clause denoting a result, not a purpose, Gr. § 264, 1, (*a*.)—*Belides*, see *Belus*, *Danaus* and *Ægyptus* in the Lexicon.

145. *Ante omnes Ixiona*. Ixion was suffering punishment on account of an insult offered to Juno. See Ixion in the Lexicon.

146. *E fratribus.* Sisyphus and Athamas were brothers.

148. *Cum conjuge*, sc. *Ino.*

149. *Exponit*, sc. *Furiis.—Causas —quidque velit.* The clause *quidque velit* supplies the place of a second accusative after *exponit*, Gr. § 229, R. 5.

150. *Quod vellet*, Gr. § 266, 3.—*Regia Cadmi.* Ino was a daughter of Cadmus, the founder of Thebes.

151. *Ne stant*, "should not stand," i. e. should not continue to flourish.—*Sorores*, sc. *Furiæ, v. l.* 131.

152. *Confundit in unum*, "mingles together," *v. unus*, A. b. in Lex.

154. *Ut erat, turbata*, "as she was, disheveled," i. e. without waiting to compose her locks, which she had been combing, see *l.* 134; she merely throws them aside from her face, and replies to Juno.

156. *Ambagibus*, "circumlocution."—*Facta puta*, sc. *esse*, "consider as already done."

157. *Inamabile*, Gr. § 324, 9.

158. *Cœli*, "region."

159. *Redit*, sc. *ad cœlum*, see *l.* 126.

161. *Nec mora*, sc. *est.* In connection with the following clause these words may be translated, "straightway," or "without delay."

163. *Induitur pallam*, Gr. § 234, I. R. 1, (*a.*) *Induitur* and *incingitur* are here used, like the middle voice in Greek, to denote acts performed by an agent upon himself. So *adcingitur*, *l.* 309, Gr. § 248, R. 1, (2.)

166. *Limine*, i. e of the palace of Athamas, Gr. § 254, R. 3. *med.*

167. *Æolii.* Athamas was the son of Æolus.

168. *Monstris*, i. e. by Tisiphone and her attendants, *Luctus, Pavor*, &c.

170. *Infelix*, in the active sense, see *infelix* in the Lexicon, no. II. B.

171. *Vipereis—nodis*, i. e. by the vipers pendent from her hair.

178. *Parsque jacent*, Gr. § 209, R. 11.—*Pars lapsæ*, Gr. § 205, R. 3, (1,) and § 323, 3, (4.)

174. *Linguas.* Others read *linguis*, and this is retained by Loers.

176. *Raptos immisit*, "she seized, and sent," Andrews's First Latin Book, Less. 122, 8. Cf. Virg. Æn. 7, 846, *sqq.*

177. *Inoosque sinus Athamanteosque*, Gr. § 211, R. 4, (*a.*) So *oris Cerberei, l.* 181.

178. *Graves animas*, "noxious, pestilent."

180. *Monstra veneni*, "prodigies of poison," i. e. "horrible poisons."

181. *Echidnæ.* Echidna, a monster, partly a nymph and partly a serpent, was the daughter of Chrysaor and mother of Cerberus.

182. *Errores vagos*, "delirious wanderings."—*Cæcæ*, "dark, confused." Tisiphone is said to have brought *errores, oblivia, scelus*, etc., because she brought those drugs which caused them, Gr. § 324, 2.

185. *Versata*, "stirred." Cf. 7, 117, *sqq.*

186. *Illi*, i. e. Athamas and Ino.—So *amborum, l.* 187, Gr. § 205, R. 2, (1.)—*Venenum:* i. e. the poisonous mixture before described.—*Furiale*, act. "maddening." See in the Lexicon *furialis*, no. II.

189. *Consequitur motis velociter ignibus ignes.* These words represent the appearance of a torch whirled rapidly around, so as to form a continuous circle of flame

190. *Victrix*, "having accomplish-

ed her purpose."—*Jussique potens*, sc. *Junonis*, "and having executed the command of Juno," Gr. § 218.

191. *Sumptumque recingitur anguem. Recingitur* is here construed with the accusative like *cingitur*, Gr. § 234, I. R. 1, (*a*.)

192. *Æolides*, i. e. Athamas, the son of Æolus.

199. *Concita*, "driven to madness."

200. *Seu sparsi causa veneni*, sc. *fecit*, or the operation of the diffused poison (caused it). *Causa veneni* is by circumlocution for *venenum*.

201. *Malè sana*, "distracted."

203. *Sonat*, "shouts."—*Sub nomine*, "at the name." Cf. *ad nomen*, *l.* 74, and 3, 155.

204. *Has usus*, "these services," i. e. "such services."—*Alumnus*, cf. *l.* 97 and note.

210. *Onusque suum*, sc. *Melicertam*.

211. *Neptis*. Harmonia, the wife of Cadmus and mother of Ino, was the daughter of Venus.—*Patruo*, sc. *Neptuno*. Venus is here spoken of as the daughter of Jupiter, but for a different account of her origin, see *ll.* 217 and 218.

212. *Cælo*, "to heaven," i. e. to heavenly power, to the power exercised by Jupiter in heaven.—*Cessit*, cf. 1, 74 and 5, 206, and see *cedo*, no. B. 4, in the Lexicon.

215. *In Ionio immenso*. The final *o* in *Ionio* is not elided, see Gr. § 305, 1, and the line is spondaic. See 1, 62, and note, also 2, 243, and note.

216. *Adde*, sc. *illos*.—*Dîs tuis*, "to your gods," i. e. to the gods of the sea.

217. *Si tamen*, "if indeed."—*In medio profundo*, "in the midst of the sea."

218 *Spuma fui*. According to Grecian fable, Venus sprung from the foam of the sea.—*Graium—nomen*, sc. Aphrodite, from ἀφρός, "foam."

CADMUS AND HARMONIA.

Cadmus and his wife Harmonia were led by the afflictions which befel their family to abandon Thebes, and to go into Illyria where they were changed to serpents.

223. *Agenorides*, i. e. Cadmus, the son of Agenor.—*Natam parvumque nepotem*, i. e. *Ino et Melicertam*.

225. *Victus*, "broken down."—*Quæ plurima*, Gr. § 206, (7.) (*a*.) & (*b*.)

226. *Urbe suâ*, sc. *Thebes*.—*Fortuna locorum*, cf. 7, 198.

229. *Graves*, "borne down, oppressed."—*Retractant*, "they are talking over."—*Repetunt sermone*, "are retracing."—*De re*, cf. 8, 170, *sqq*.

231. *Sacer*, a predicate adjective.

232. *Ille serpens*, see 3, 1–107.

233. *Nova semina*, a new kind of seeds.

234. *Quam*, sc. *serpentem*.

235. *Ipse precor*, i. e. *precor ut ego ipse serpens*, etc.

237. *Duratæ cuti*, cf. 3, 259.

238. *Corpora*, Gr. § 98.—*Variis guttis*, cf. 3, 298.

239. *Commissa*, see *committo* in Lex. I. A.

240. *Tenuantur*, "are tapered."

247. *Volenti*, sc. *loqui*—*Nec verba sufficiunt*, "words do not come, he has no words."

248. *Quoties*, etc., cf. 1, 523.

249. *Hanc vocem*, i. e. *hanc vocem solam*.

251. *His monstris*, "this horrid figure (of a serpent)."

252. *Quid hoc?* sc. *est*, "what does this mean?"

253. *Dum loquor*, "even while I am speaking."

254. *In eandem anguem*, "into the same serpent," i. e. in like manner into a serpent.

256. *Sinus*, Gr. § 98.

257. *Assueta colla*, cf. *consueta pectora*, 13, 488 and note.

259. *Cristati*, Gr. § 162, 22, Note.

260. *Duo sunt*, sc. *dracones*, Harmonia also having been herself transformed.

261. *Appositi*, "neighboring."

263. *Meminêre*. What is the construction of this verb? Gr. § 229, R. 5.

ATLAS CHANGED INTO A MOUNTAIN.

Perseus, the son of Jupiter and Danaë, having slain the Gorgon Medusa, flew over Libya, bearing with him the head of Medusa, which had the property of turning all who beheld it into stone. The extracts in the text introduce him to our attention as he is leaving Libya.

264. *Inde*, i. e. from Libya.—*Immensum*, "the boundless expanse;" so *l.* 354, *inane*, and cf. *profundum*, *l.* 217.

265. *Exemplo*, "in the manner of, like."

268. *Arctos—Cancri:* the former are northern constellations, cf. 2, 131, the latter is in the southern hemisphere. Cf. 2, 82.—*Cadente die*, cf. *cadens Phœbus*, 11, 231.

270. *Se credere nocti*, "to commit himself to the night," i. e. to pursue his journey by night.

271. *Hesperio, regnis Atlantis, in orbe*, i. e. in Mauritania, Gr. § 204.

272. *Lucifer*, see 2, 114.

273. *Evocet*, "calls forth." *Evocare* as also *vocare* and *provocare* are used in connection with any thing which precedes another.—*Cursus*, sc. *Solis.*—*Aurora*, sc. *evocet.*

274. *Hominum cunctis*, Gr. § 212, R. 2, N. 6.

275. *Ultima*, i. e. "farthest," viz. to the west.

276. *Pontus*, i. e. the western ocean, called from him the Atlantic.—*Qui æquora subdit*, "which spreads its surface beneath."—*Anhelis.* The horses of the sun are represented as panting with fatigue at the close of their diurnal course.

577. *Fessos*, Gr. § 324, 34.—*Axes* for *axem*, and that for *currum*, so *solis*, Gr. § 324, 3.

279. *Humum*, sc. *ejus*, "his estates."—*Vicinia*, the abstract for the concrete *vicini*, "neighbors."—*Premebat*, "pressed upon, straitened, limited."

281. *Ex auro poma*, cf. 2, 106, and note. According to other accounts the golden apples belonged to the Hesperides, which see in the Lexicon. See also 9, 53.

284. *Rerum*, sc. *gestarum*, "exploits, heroic deeds."

286. *Themis hanc dederat Parnasia sortem:* see 1, 316–321, and 379–383.

287. *Atla*, Gr. § 81.

288. *Prædæ*, Gr. § 227, R. 2.—*Hunc titulum*, "this honor, or distinction," i. e. the honor of possessing the golden apples.—*Jove natus.* This prediction had its fulfilment not in Perseus but in Hercules, the son of Jupiter and

Alcmena, who slew the dragon and carried away the apples. See 9, 53.

291. *Arcebat suis finibus.* Give the various constructions of *arceo:* see *arceo* in the Lexicon and Gr. § 251 and R. 2.

292. *Huic*, sc. *Perseo.*

293. *Quas mentiris*, "of which you falsely boast."—*Longe tibi—absit*, "be far from aiding you."

296. *Quis enim par esset Atlantis*, Gr. § 264, 7. The subjunctive in such cases is explained by supplying the ellipsis, *quis erat talis, qui par esset*, i. e. *ut ille par esset*, Gr. § 264, 1.

297. *Viribus*, Gr. § 250.—*Gratia*, "favor, friendship."—*Est parvi*, Gr. § 214.

298. *Ait*, sc. *Perseus.*—*Lævaque a parte*, "on his left side."

299. *Ipse retroversus.* This was done by Perseus to prevent being turned himself to stone by the sight of Medusa's head.—*Squalentia ora*, i. e. horrid on account of the serpents bristling in her hair.

PERSEUS RESCUES ANDROMEDA.

On the following morning Perseus pursues his way through the air from Mauritania to Æthiopia.

306. *Hippotades*, i. e. Æolus, for he was the grandson of Hippŏtes a Trojan.—*Æterno carcere.* A cave in the Lipari islands was the perpetual abode of the winds.—*Ventos*, i. e. the winds which had raged on the preceding day. See *l.* 264.

307. *Admonitorque operum.* Lucifer is so called because he ushers in the day with its cares and labors. Cf. Virg. Æn. 11, 183.

308. *Lucifer*, see *l.* 272.—*Pennis resumptis.* Perseus, when going against the Gorgons, had received from Mercury his *talaria*, or winged shoes, (see I, 556,) a helmet, and a curved dagger, called *harpe:* see *l.* 363, 5, 69, and 1, 576.

309. *Adcingitur*, "girds himself." See above *l.* 163.—*Telo unco*, cf. *l.* 363, and 5, 69.

312. *Populos*, "the tribes."

313. *Maternæ linguæ.* Cassiope, queen of Æthiopia and mother of Andromeda, having boasted that she was more beautiful than the Nereids, Neptune, as a punishment for her insolence, had caused the country to be inundated. In this emergency the oracle of Jupiter Ammon had declared that Neptune could be appeased only by exposing Andromeda to be destroyed by a sea-monster. This was accordingly done, and the story in the text opens at the moment when the approach of the monster is expected by Andromeda, who had been fastened to a rock near the sea, and by her parents, who are spectators of the event.

314. *Ammon*, see h. v. in Lexicon, and cf. 5, 17.

315. *Simul*, i. e. *simul atque*, "as soon as."—*Brachia*, Gr. § 234, II.

316. *Abantiades*, i. e. Perseus, the great-grandson of Abas.

317. *Requirenti*, sc. *mihi.*—*Terræ*, sc. *tuæ.*—*Tuum*, sc. *nomen*, Gr. § 211, R. 3, (*b.*)

318. *Et cur vincla geras. Pande* has a double construction, first with *nomen* and then with the clause *cur vincla geras*, Gr. § 278. See a similar construction of *indicat, ll.* 323, 324.

321. *Quod potuit*, i. e. *quod solum*

potuit, "which was all she could do." Cf. 1, 590.—*Obortis*, cf. 2, 180.

822. *Instanti*, sc. *illi*, i. e. *Perseo*.

824. *Quantaque maternæ fuerit fiducia formæ*, literally, "how great had been the confidence of her mother's beauty," i. e. how much her mother had presumed upon her beauty. Andromeda speaks as gently as possible of her mother's crime.

825. *Indicat* has a twofold construction, with an accusative and a clause.

826. *Bellua ponto eminet*, Gr. § 242. For the other constructions of *eminet*, see the Lexicon.

829. *Ambo miseri*, Gr. § 205, R. 2, (1.)—*Sed justiùs illa*. The mother as being the guilty cause of the calamity, had more reason than Cepheus for deep affliction.

831. *Vinctoque in corpore*, sc. *suæ filiæ*.

832. *Lacrymarum*, "for tears," Gr. § 211, R. 12.

837. *Gener*, "as a son-in-law," Gr. § 204, R. 1.

838. *Faveant modò numina*, Gr. § 263, 2.

839. *Servata*, "if saved," see Andrews's First Latin Book, Less. 122, 2.

840. *Quis enim dubitaret? si legem accipere*. See note on *l.* 296.

841. *Dotale*, "as a dowry."

843. *Juvenum*, sc. *remigum*.

845. *Tantum*, i. e. *tantum* (*medii cæli*,) *quantum medii cæli*, "as much of intervening space, as."

846. *Funda potest plumbo transmittere*,—"can send with its hurled bullet;" i. e. *potest plumbum transmittere*, can send its bullet.

847. *Juvenis*, sc. *Perseus*.—*Pedibus tellure repulsâ*, "spurning the ground." Cf. 2, 389.

849. *Visa est, visam*. See 1, 30.

850. *Jovis præpes*, i. e. the eagle which was sacred to Jupiter and bore his thunder.—*Vacuo in agro*, i. e. *vacuo ab arboribus*, "in a cleared field."

852. *Neu*, "and lest."

853. *Cervicibus*, Gr. § 98.

855. *Missus præceps*, "throwing himself headlong," Gr. § 248, R. 1.—*Per inane*, cf. *l.* 264.

856. *Inachides*, i. e. *Perseus*. Inachus was the first king of Argos, the native country of Perseus, Gr. § 100, 1.

859. *Subdit*, sc. *se*: so *versat*, sc. *se*.

860. *Ille*, i. e. *Perseus*.

861. *Quàque patent*, "and wherever they are exposed," sc. *terga costæ, cauda*.

863. *Falcato ense*, see note on *l.* 308.

865. *Pennæ*, sc. *Persei*.

868. *Stantibus*, "when still."—*Moto*, "when agitated."

869. *Nixus eo*, sc. *scopulo*.—*Juga prima*, "its extreme point."

870. *Repetita*, "repeatedly assaulted, or assailed with repeated blows."

871. *Cum plausu clamor—implevere*, i. e. *clamor et plausus*, Gr. § 209, R. 12, (6.)—*Superas domos*, "the upper mansions," i. e. the heavens.

872. *Generumque salutant*, sc. *eum*.

873. *Auxilium*, sc. *eum esse*.

874. *Resoluta catenis*, Gr. § 251.

NUPTIALS OF PERSEUS AND ANDROMEDA.

376. *Dis tribus*. He sacrifices to his brother Mercury, from whom he had received his wings and sword, to his sister Pallas, who

had furnished him with a shield, and to his father Jupiter.—*Ille*, sc. *Perseus*.—*Focos*. These altars were erected for the purpose of offering sacrifices to the gods for the victory granted to him.—*De cespite*. Respecting the difference in the use of *de* and *ex* with words denoting materials, see *de*, *no.* C. 3, and *ex.* *no*, C. 4, in the Lexicon

378. *Media*. This place as being the most honorable is assigned to Jupiter.

379. *Alipedi*, cf. *l.* 308 and 1, 554. —*Vitulus*. To each of the gods certain victims appropriately belonged.—*Taurus*; cf. Virg. Æn. 3, 20.

380. *Et præmia*. *Præmia* is in apposition to *Andromeden*, though connected by *et*:—*et*, "and" or "even." See 1, 21, and *et no.* II. in the Lexicon.

381. *Indotata*, "without a dowry," i. e. he takes Andromeda without waiting for the promised dowry, (*regnum dotale*, *l.* 341.) *Protinus* and *rapit* mark his eagerness to obtain his prize.

382. *Præcultunt*. Hymen and Cupid are here represented as flourishing torches before (the bride and bridegroom;)—a service usually performed on such occasions by servants."

389. *Cultusque*, "the culture, manner of life."—*Genusque locorum*, "and the kind of men found in those countries."

390. *Unus narrat Lyncides*, i. e. "one (of the nobles named) Lyncides.

391. *Habitum*, "condition."

392. *Simul edocuit*, Gr. § 259, R. 1, (2.) (*d.*) *Simul* for *simul ac*.

393. *Perseu*, Gr. § 54, *5*.

394. *Crinita draconibus*, "having tresses of serpents."—*Ora*, sc. *Medusæ*, Gr. § 98.

395. *Agenorides*, i. e. *Perseus*, who was descended from Agenor.

397. *Geminas sorores*. The Phorcydes, according to Hesiod, were two in number, viz. Pemphredo and Enyo; but to these some add a third.

398. *Phorcydas*. The Phorcydes here mentioned are otherwise called *Grææ*, i. e. old women, as they are said to have been old even from their birth. They were the sisters of the Gorgons, who also were called Phorcydes.—*Unius sortitas luminis usum*. The Grææ are said to have had but one eye and one tooth between them, which they used by turns.

399. *Id*, sc. *lumen*.—*Se*, sc. *Perseum*.—*Dum traditur*, "while it is passing (from one to the other.")

400. *Supposità manu*, "putting his hand in the place (of that of the Græa, who was about to receive the eye.") Having thus obtained the eye, he refused to return it, except upon condition of being informed where he could find the Gorgons, or, as some say, he made use of it in searching for the Gorgons.

403. *Ferarumque*. The final syllable is elided by synalæpha, see Gr. § 307, 3.

404. *Ex ipsis*, "from themselves," i. e. from their natural state of flesh and blood.

406. *Ære repercusso*, "by the reflection of the brass:" like *valles repercussæ*, reëchoing valleys. Liv. Cf. 2, 109.

408. *Eripuisse collo*, i. e. cut off with the *harpe*, cf. 5, 69.—*Pennisque fugacem*, "swift of wing, swift-winged," Gr. § 250.

409. *Fratrem*, sc. *ejus*, i. e. Chrysāor, who with Pegasus sprung from the blood of Medusa.—*Natos*, sc. *esse*.

BOOK V.

A TUMULT EXCITED BY PHINEUS.

PHINEUS, the brother of Cepheus, indignant that Andromeda, who before her exposure had been betrothed to him, was now to be wedded to Perseus, with an armed force disturbs the nuptials.

1. *Ea*, "these things," i. e. respecting the manner in which he obtained the head of Medusa. Perseus is called *heros*, since his father was Jupiter and his mother Danaē.
2. *Agmine*, i. e. "in the assembly," see *agmen*, *no.* 4, a. in the Lexicon.
4. *Qui canat*, "such as celebrates or is used in celebrating," Gr. § 264, 1. So *sed qui nuntiet*. Reference is here made to the *hymenæus* or nuptial song, which used to be sung by the assembled friends of the bride and bridegroom.
6. *Quietum*, "previously at rest."
8. *In his*, i. e. among those by whom the tumult was occasioned.
9. *Æratæ cuspidis hastam*, Gr. § 211, R. 6. Cf. 7, 65.
10. *Præreptæ conjugis*, Gr. § 274, R. 5.—*Pennæ*, i. e. the *talaria*. So. 4, 365, *sq.* and ib. 308–310.
11. *Mihi*, Gr. § 224, R. 2. So. *l.* 19, *Tibi rapta est.*—*Falsum*, "pretended." Allusion is made to Jupiter's entering the tower in which Danaē, the mother of Perseus, was confined, by descending through the roof, in the form of a shower of gold.
12. *Conanti*, sc. Phineo.—*Mittere*, sc. *hastam*.
14. *Mens*, "passion."
15. *Servatæ*, sc. *Andromedæ*.—*Dote*, "reward."
16. *Verum si quæris*, lit. "if you seek to know the truth," i. e. "in fact, in truth."
17. *Nereïdum*, see the note on 4, 313. *Grave numen*, cf. 4, 132.—*Sed—sed*. This repetition of *sed* is emphatic; see *sed*, *no.* B. 1, in Lex. and Quint. Inst. 9, 8, 18.
18. *Visceribus meis*, i. e. *filiâ meâ, Andromedâ*.
19. *Exsaturanda*, "to satiate himself."
20. *Nisi si*, see *nisi si* in Lex. under *nisi*, *no.* A. (e.)—*Id ipsum*, "this very thing, just this." This pronoun is in apposition to the clause *ut pereat*, Gr. § 207, 22.

21. *Levabere*, "you will solace yourself, will seek relief."
22. *Scilicet*, &c. This is said in bitter irony.
24. *Quòd sit servata*, Gr. § 266, 3.
25. *Præmia*, "his reward," sc. Andromeda.
26. *Petisses*, "you should have sought."
27. *Stne*, sc. *eum*.—*Per quem*, "by whose means."—*Hæc non orba senectus*, sc. *mea est*.
28. *Quod et meritis et voce est pactus*, "which he has earned by his benefits, and for which he bargained. This is an example of *Zeugma*, Gr. § 323, 1, (2.) *Voce*, cf. 4, 339.
29. *Prælatum*, sc. *esse*.
30. *Nihil*, sc. *respondit*. — *Persea*, Gr. § 54, 5, and § 80, III.
31. *Petat hunc ignorat*, Gr. § 265, R. 2.
34. *Toro*, So *l.* 38, *fronte*, Gr. § 254, R. 3, *med.*
37. *Indignum!* O shame!
38. *Rheti*. He was of the party of Phineus.
41. *Ardescit*, "kindle, break forth."
42. *Et sunt, qui Cephea dicant*, Gr. § 264, 6.—*Cephea*. See note *l.* 30.
45. *Ea moveri*, "that these things were stirred," i. e. that this tumult was excited.—*Se prohibente*, "he forbidding," i. e. "against his will," Gr. § 257, R. 3, (*b.*)
46. *Bellica Pallas*, cf. 2, 368.—*Fratrem*. Jupiter was the father of both Minerva and Perseus.
47. *Athis*, or *Attis*, or *Atys*, *idis*.
48. *Limnăte, es*.—*Gange edita*, the daughter of the Ganges.
49. *Divite cultu*, "splendid dress."
50. *Adhuc integer*, "still in the flower of his age."—*Bis octonis annis*, sc. *adolescens*, "a youth of twice eight years," Gr. § 211, R. 6.
51. *Indutus chlamydem Tyriam*, Gr. § 234, I. R. 1, (*a.*) *Tyriam*, i. e. *purpuram*.
53. *Curvum crinale*, sc. *ornabat*.
54. *Quamvis distantia*, "objects however distant."
55. *Figere doctus—tendere doctior*, a poetic construction, Gr. § 270, R. 1.
56. *Flectentem*, sc. *Athin*.—*Cornua*, "the horns or arms" (of his bow.)
58. *Confudit*, "disfigured."—*Ora*, "the features of his face."
59. *Laudatos*, "admired, beautiful," cf. *l.* 49.
62. *Sub acerbo vulnere*. *Sub* here denotes the efficient cause.
63. *Athin*, Gr. § 80, Exc. 1.
65. *Pueri*, cf. *l.* 50.
66. *Hæc omnia nondum dixerat; emicuit*. *Cùm* is often omitted after *nondum* and *vix*. Cf. 2, 46.
67. *Penetrabile*. Verbals in *bilis* have commonly a passive signification; Gr. § 129, 4, (*a.*) but *Penetrabilis* is sometimes active and sometimes passive.
68. *Vitatum*, sc. *a Perseo*.
69. *In hunc*, sc. *in Lycaban*. *Harpen*; cf. 4, 309.
70. *Acrisioniades*. This form of the patronymic appears to be derived from an obsolete Acrisiōn, rather than from Acrisius.
73. *Tulit ad manes*, cf. *feres ad umbras*, *l.* 134.
74. *Nec Phineus ausus*, i. e. *et Phineus non ausus*.
75. *Idan*. *Idas*, *æ*, *m*.
78. *Abstrahor in partes*, "I am drawn by force to take sides."
79. *Pensaque hoc vulnere vulnus*, i. e. *pensa vulnus, quod accepi, hoc vulnere, quod tibi illaturus sum*.

81. *Sanguine defectos*, "destitute of, without," Gr. § 250, 2, (2.)

82. *Post regem primus*, "first after the king, next to the king in dignity."

83. *Clymeni*, *Clymenus*, *i.*—*Protenora*, *Protenor*, *ŏris*.

84. *Hypsea*. See note *l.* 30.—*Lyncides*, a friend of Perseus. See *l.* 128.—*In illis*, "among them," i. e. in the assembly.

85. *Æqui cultor timidusque deorum;* cf. 1, 322 and 323.

90. *Atque ibi*, "and even there," see *atque no.* II. 6, in Lex. p. 164.

92. *Plus tamen exhausto*, "more remained to do than had been done," i. e. a greater number survived than had been slain by Perseus and his party.

94. *Pro causa meritum impugnante fidemque*, "in behalf of a cause opposed to merit and good faith," i. e. the cause of Phineus.

95. *Hac pro parte*, i. e. on the side of Perseus.—*Socer*, sc. *Cepheus;* cf. 4, 372–374. The expression *hac pro parte—favent* is used for the purpose of corresponding with *pugnant pro causa*. *Faveo* is regularly construed with the dative.

97. *Superat*, sc. *ululatum*, "drowns their shrieks."

100. *Unum*, sc. *Persea*.

102. *Præter*, "near, close to."—*Latus*, sc. *Persei.*—*Lumen*, i. e. *oculos*.

106. *Choanius*. "Choanian," i. e. Arabian. The Choani were a people of Arabia Felix.

107. *Diversi valle*, "in different valleys."

108. A spondaic line. See note on 1, 62.

110. *Dextrâ lævâne feratur*, "whether to rush to the right or the left."

111. *Trajecti cruris*, i. e. *cruris, quod est trajectum.*

112. *Fugâ*, sc. *Molpei.*—*Dat tempus*, sc. *Perseo persequendi Molpea.*

113. *Collo*, sc. *Persei.*

114. *Exactum*, "driven, impelled."—*Non circumspectis viribus*, "with inconsiderate violence."

116. *Dissiluit*, "snaps asunder, is broken."

117. *Ad letum*," for death;" i. e. to occasion death.

118. *Inertia*, "idle," i. e. doing nothing for his defence. But some read *inermia*.

119. *Cyllenide*, "Cyllenian," i. e. of Mercury who was born in Cyllene. See note on 4, 308.

PHINEUS AND HIS COMPANIONS TURNED TO STONE.

120. *Virtutem*, sc. *suam.*—*Turbæ*, Gr. § 224.

122. *Ab hoste*, i. e. from Medusa, whom he had recently slain. Cf. 4, 394.

123. *Extulit ora.* Cf. 4, 299.

124. *Quem moveant*, Gr. § 264, 5.—*Miracula*, viz. the head of Medusa with its wonderful effect on those who beheld it.

126. *Hæsit*, "he remained fixed."—*In hoc gestu*, sc. *jaculum mittentis. Signum*, "a statue," Gr. § 204.—*Signum de marmore*, "a marble statue." See note on *de*, 4, 376.

128. *Lyncidæ*, cf. 4, 391: he seems to have favored Perseus.

130. *Septemplice Nilo*, cf. 2, 254.

131. *Clypeo*, i. e. *in clypeo.*

134. *Solatia*, poetically, Gr. § 98. Cf. *l.* 73; 12, 42, and 13, 598.

135. *A tanto cecidisse viro*, Gr. § 204, R. 9: *a viro cadere;* see *ab, no.* C. 1, in Lex. and cf. 13, 594.

187. *Credas*, Gr. § 261, R. 4.—*Nec sunt ea*, "and still it is not," sc. *ejus ora*.

188. *Hos*, viz. those who had been changed to stone.—*Vitioque animi*, "defect of courage, cowardice."

139. *Incurrite*, sc. *juveni* or *in juvenem*.

141. *Vestigia*, "his feet," cf. 1, 485.

143. *Ex merito*, "deservedly."

145. *Concrevit*, "hardened."

148. *Traxit*, cf. 1, 412, and note: also 2, 235.

149. *Vultus mirantis*, "the expression of astonishment," (lit. of one astonished.) This astonishment of Astyages was occasioned by the change he observed in Aconteus.

150. *Longa mora est*. The English idiom requires a different mood. "It would be tedious," Gr. § 259, R. 3; cf. *l.* 300; 1, 214, and 13, 205.—*Meditâ de plebe*, Gr. § 205, R. 17.

151. *Restabant*, "were surviving."—*Corpora*, i. e. *homines*, cf. Virg. Æn 1, 325. Ovid is distinguished by a fondness for repeating lines or parts of lines. Cf. 1, 325, and 326, and 8, 86, and 87.—*Pugnæ*, the dative depending on *restabant*.

154. *Sed quid agat?* "But what can he do?" See note on 4, 296.—*Diversa figuris*, cf. 1, 40.

155. *Nomine quemque vocatum*, "from each one, called upon by name," Gr. § 231.

156. *Credens parum*, "incredulous."

157. *Avertitur*, "he turns away," sc. *a Perseo*, Gr. § 248, I. & R. 1, (2.)

158. *Confessas*, "acknowledging" his defeat. The act of confessing instead of being ascribed to the man is referred to his hands, by extending which towards the conqueror he acknowledges his defeat and supplicates for mercy.—*Obliqua*, "obliquely or sideways," i. e. towards Perseus, while his face is turned from him, lest he should see the head of Medusa; cf. *l.* 167.

160. *Quæcumque ea*, sc. *sit*, "whoever she is."

161. *Nos*, Gr. § 323, 3, (2.)

162. *Pro conjuge*, i. e. "to recover my wife." Cf. *l.* 10.

163. *Meritis*, "in respect of benefits or services," Gr. § 250, cf. *l.* 14.—*Tempore nostra*. Because Andromeda had been first espoused to Phineus.

164. *Non cessisse*, sc. *tibi*.—*Piget*, sc. *me*.

167. *Ait*, sc. *Perseus*.

168. *Tribuisse*, for *tribuere*, Gr. § 268, R. 2.

170. *Per ævum*, "forever."

173. *Phorcynida*, i. e. *caput Phorcynidos*.

175. *Conanti*, sc. *illi*.—*Flectere*, "to avert."

176. *Saxo induruit*, "hardened to stone," Gr. § 224.

178. *Facies obnoxia*, "guilty looks."

PROSERPINE CARRIED OFF BY PLUTO.

179. *Prima Ceres*, Gr. § 205, R. 15.—Cf. Virg. G. 1, 147.

180. *Mitia*, "cultivated," in distinction from that which is wild or which grows spontaneously. Mankind had previously subsisted upon acorns.

181. *Prima dedit leges*, cf. Virg. Æn. 4, 58.—*Omnia*, "all these."

182. *Utinam modò dicere possem*, a poetic construction, "would only that I could," *etc.*

184. *Giganteis*, "of the giant," i. e.

of Typhœus, Gr. § 128, 1, (*d.*) and § 211, R. 4.

185. *Trinacris.* The names of the three promontories, from which Sicily was called *Trinacria*, are given in lines 198 and 199.

186. *Ætherias ausum sperare Typhœa sedes*; cf. 1, 152.

187. *Pugnatque resurgere*, a poetic construction, cf. 1, 568, and see Gr. § 271, Note 3. Cf. also *remoliri luctatur*, *l.* 192.

188. *Ausonio—Peloro.* The promontory of Pelorus is called Ausonian, because it is near the coast of Ausonia or Italy.

189. *Læva*, sc. *manus.—Tibi*, sc. *subjecta est.—Lilybæo.* Lilybæum is the western promontory of Sicily.

192. *Remoliri luctatur* is a poetic construction, cf. *pugnat resurgere*, *l.* 187.

194. *Rex—silentûm*, "the king of the shades," i. e. Pluto. Cf. 13, 25.

196. *Trepidantes terreat umbras. Trepidantes* denotes the result of the action of the verb *terreat* upon the ghosts. See the note on 1, 32.

198. *Atrorum.* Everything belonging to the under world has a dark hue ascribed to it. Cf. *l.* 242.

199. *Ambibat*, "was going around," i. e. was examining, or surveying, Gr. § 182, R. 3.

200. *Exploratum est.* What is the subject of this verb?

201. *Erycina*, i. e. Venus, who was so called on account of a splendid temple dedicated to her upon mount Eryx.

202. *Natum volucrem.* Cupid is represented as winged.

203. *Arma manusque meæ*, cf. Virg. Æn. 1, 664.

204. *Tela.* Cf. 1, 436, *sqq.*

206. *Cessit*, "fell," cf. 4, 218, and 1, 74.—*Fortuna novissima*, "the last lot or share." In the division of the empire of the universe among the sons of Saturn, the first lot fell to Jupiter, the second to Neptune, and the third or last to Pluto.

208. *Victa domas*, see Andrews's First Latin Book, Less. 122, 8.

209. *Tartara quid cessant*, "why do the infernal regions hold back?" i. e. delay to yield to the power of love. *Matrisque tuumque*, Gr. § 211, R. 3, (*b.*)

210. *Agitur*, "is at stake." See in the Lexicon *ago*, no. III, 9, b. Pass.

211. *Et tamen in cælo. Tamen* introduces a clause opposed to the assumption in *ll.* 207, 208. See Gr. § 198, 4, & R.—*Quæ jam patientia nostra*, "such is now our tameness," Gr. § 206, (3.)

212. *Ac mecum*, "and together with myself," i. e. *ac cum meis viribus*, Gr. § 249, III, along with my own consequence.—*Vires minuuntur Amoris*, "the power of Love is impaired."

214. *Abscessisse mihi*, "have withdrawn from me," Gr. § 224, R. 1. Pallas and Diana had vowed perpetual virginity.—*Cereris filia*, i. e. Proserpine.

215. *Erit*, "will remain."—*Affectat*, "entertains."—*Spes easdem*, "the same hopes," i. e. hopes of the same thing—the same condition, as is enjoyed by Minerva and Diana, Gr. § 211, R. 3, (*b.*)

216. *Si qua est ea gratia*, sc. *tibi*, "if you have any regard for that," i. e. for our united sovereignty; *ea* instead of *ejus regni*, Gr. § 211, R.

3, (*b.*)—*Pro socio regno*, sc. *nostro*, "for the sake of our united authority."

217. *Deam*, i. e. *Proserpinam.*—*Patruo.* Pluto was the brother of Ceres the mother of Proserpine.

218. *Arbitrio matris*, "at the bidding of his mother," Gr. § 249, II.

219. *Sed quâ.* The adversative *sed* here introduces a clause, which, in opposition to the seeming inadequacy of the number of arrows taken (one only) from so large a number, shows, such were its qualities, that it might be fully relied upon for accomplishing its purpose.

220. *Quæ magis audiat arcum*, "which better heeds the bow," Gr. § 264, 7.

222. *Hamata*, "barbed."

223. *Haud procul—aquæ*, i. e. *Haud procul a Hennæis mœnibus est lacus altæ aquæ nomine Pergus*, Gr. § 323, 4, (4.)

224. *Non illo plura Caystros carmina—audit*, i. e. *Caystros non audit plura carmina, quàm ille lacus audit*, Gr. § 256, R. 1. *De re*, cf. 2, 252.

227. *Velo*, "an awning," such as was used to cover the theatre.

232. *Æquales*, subst. "her companions."

233. *Diti*, Gr. § 225, II.

234. *Usque adeo*, "to such a degree, so greatly."

238. *Simplicitas*, cf. *simplex*, *l.* 372. —*Affuit*, "attended, belonged to."

240. *Quemque vocatus*, Gr. 204, R. 10.

242. *Tinctas ferrugine*, see note on *l.* 198, and cf. Virg. Æn. 6, 303.

243. *Lacus altos*, cf. *l.* 223.

244. *Stagna Palicorum.* A lake named from the Palici and two contiguous hot springs, (whence *ferventia*,) are alluded to.

245. *Bacchiadæ.* The Bacchiadæ were the descendants of Bacchis, an early tyrant of Corinth. Having been banished from that city, they are said to have founded Syracuse. —*Bimari—Corintho.* Corinth lay between the Corinthian and Saronic gulfs, the former connected with the Ionian, the latter with the Ægean sea.

246. *Mœnia*, sc. *Syracusarum.* Syracuse was situated between two harbors of very unequal extent.

247. *Medium*, "between." The English order is, *Est æquor medium Cyanes et Pisææ Arethusæ, quod*, etc. *Medius*, as a partitive, may be followed by a genitive plural; as *locus regionum Italiæ medius*, Liv. 5, 54; the genitive singular of a collective noun, or of *uterque*; as, *Regio Carnutum totius Galliæ media habetur*, Cæs. B. G. 6, 13; or, as in this passage, the genitive of two nouns, each of which may be in the singular number. So *Medius pacis et belli*, Hor. Od. 2, 19, 28.—*Pisææ Arethusæ*, Gr. § 305, 1, cf. 2, 243 and note. *Pisææ Arethusæ.* The final *æ* of *Pisææ* remains unelided, Gr. § 305, 1, & (2.) Cf. note on 2, 243.

248. *Quod coit*, "which contracts or is made narrow." *Angustis inclusum cornibus*, "being confined by close shores or projecting capes."—*Æquor*, i. e. the strait between the island of Ortygia, on which was the fountain of Arethusa, and the mainland, on which was the lake of Cyane.

249. *Hic fuit*, etc. i. e. *hic fuit Cyane, a cujus nomine stagnum dictum est.*

250. *Inter Sicelidas Cyane celeberrima nymphas*, Gr. § 212, R. 2, N. 4.

251. *Deam*, sc. *Proserpinam*. — "*Nec longiùs ibitis*," *inquit*, i. e. *et inquit non longius ibitis*. Cf. *l.* 290; and 8, 21.

252. *Roganda*, sc. *tibi Proserpina a Cerere*.

254. *Anapis*. The *Anapis* or *Anapus* is a small river of Sicily which flows into the larger harbor of Syracuse. The river Cyane unites with the Anapus near its mouth; and hence the poets represent the deities of these rivers as united in marriage.

255. *Exterrita*, being opposed to *exorata*, signifies compelled by fear.

257. *Tenuit*, "restrained," v. *teneo*, *no.* B. 2, in Lex.

258. *Gurgitis*. The spring or pool which constituted the source of the Cyane.

261. *Cratere*, "the opening or chasm" formed by the sceptre.

262. *Raptam deam*, i. q. *raptionem deæ*, Gr. § 274, R. 5.

266. *Extenuatur*, "is dissolved, changed." So Virg. Gr. 4, 410, *in aquas tenues dilapsus abibit*.

267. *Pati flexus*, "to suffer flexure, become flexible."

268. *De totâ*, sc. *illâ*, "of her whole person."—*Tenuissima quæque*,—"all the more slender parts," called in *l.* 270, *exilia*.

CERES SEARCHES FOR PROSERPINE.

275. *Matri*, Gr. § 225, II.

276. *Omni profundo*, "every sea," cf. 1, 331, and 2, 266. Gr. § 254, R. 8, *med.*

277. *Udis Aurora capillis*. Her hair is described as *udis* on account of her rising from the ocean, cf. Virg. Æn. 4, 129, Gr. § 211, R. 6.

279. *Pinus*, to serve for torches during the night.

283. *Sitim colligere*, "to acquire thirst, i. e. to become thirsty."

284. *Ora colluerant*, "had bathed her lips." — *Tectam stramine*, "thatched."

287. *Dulce*, subst. "a sweet liquor," probably the same which is otherwise called *cinnus*, concocted of malt, honey, wine, and various kinds of flowers and herbs. *Tosta polenta*, "roasted barley," i. e. malt.

290. *Neque adhuc*, i. e. *et nondum*. *Que* connects *perfudit* to *offensa est*, cf. *l.* 251.

292. *Quà modò*. Loers has *quæ modò*.

297. *Petit*, see note on 10, 15.—*Aptumque colori nomen*. He was called *stellio*, from *stellatus*.

298. *Gutta* for *macula* is frequent in Ovid; cf. 4, 238.

299. *Longa mora est*, cf. *l.* 150, and 1, 214.

300. *Quærenti defuit orbis*, "the world failed to her searching;" i. e. no part of the world remained to be searched by her. Cf. 3, 147.

301. *Sicaniam repetit*, here she had commenced her search, cf. *l.* 279.

304. *Nec, quo loqueretur, habebat*, "nor had she that by means of which she could speak," i. e. she had not the power of speech, Gr. § 264, 7.

307. *Summis in undis*, cf. *summo profundo*, 2, 266.

308. *Raptam*, (*esse*,) sc. *illam*, i. e. *Persephonen*, "that she had been carried off."

310. *Repetita pectora*, cf. *repetita ilia*, 4, 370.

312. *Frugum munere*, cf. *l.* 180.

313. *Trinacriam*, sc. *vocat ingratam*.

317. *Fallere depositum*, "to fail to return what was committed (to them.)"—*Vitiata semina fecit. Vitiatum facere*, "to corrupt."

318. *Fertilitas terræ*, sc. *Siculæ*.

319. *Cassa jacet*, "is vain, or of no avail."—*Primis in herbis*, "in their first shoots," i. e. as soon as they spring up.

320. *Corripit*, sc. *eas*, i. e. *segetes*.

321. *Sideraque*. *Que* is lengthened by *Cæsura*, Gr. § 309, 2.

323. *Inexpugnabile gramen*, sc. *fatigat*.

324. *Eleïs Alpheïas*. Arethusa is called Elean because she was formerly a nymph of Elis:—*Alpheïas*, because beloved by the Alpheus and pursued by him under the sea to Sicily, see Virg. Æn. 3, 694.

325. *Comas a fronte removit*, cf. 4, 155.

329. *Nihil meruit*, "has committed no offence."—*Patuit invita*, cf. *l.* 257, *sqq*.

330. *Nec sum pro patria supplex*, i. e. the land for which I supplicate is not my native land.

331. *Mihi—ducimus*: an abrupt transition from the singular to the plural. Cf. *labor* and *nostris*, *ll.* 341, 342.

333. *Arethusa*, sc. *ego*.—*Hos penates*, "this home," Gr. § 324, 2.

335. *Loco*, sc. *meo*, i. e. *patriâ meâ*, from Elis.—*Mota cur sim*, Gr. § 265. The subjunctive clauses here depend on the verbal noun *narratibus*.

338. *Vultus meliorís*, i. e. "more cheerful." Cf. *vultus boni*, 8, 135.

339. *Iter*, i. e. "a (subterranean) passage."

340. *Hîc*, i. e. in Ortygia.—*Desueta*, "to which I had become disused," i. e. while I was passing under the sea. Cf. 7, 264.

341. *Stygio gurgite*, by metonymy, "in a dark or subterranean stream."

343. *Interrita*, "free from terror," Gr. § 162, 21.

344. *Opaci maxima mundi*, sc. *femina seu diva*, on which *mundi* depends, Gr. § 205, R. 12.—*Sed—sed*, cf. 5, 17, and the note.

346. *Ad auditas voces*, at these words, i. e. "on hearing these words." Cf. 3, 155.

347. *Utque*, "and when."

348. *Gravi gravis*. The figure *polyptoton*, Gr. § 324, 28.—*Amentia*, "stupor."—*Curribus*, Gr. § 98. So *l.* 371, *jejunia*.

350. *Invidiosa*, "full of ill will or indignation," viz. against Pluto.

352. *Gratria matris*, "regard for the mother," Gr. § 211, R. 12.

353. *Cura illius*, "regard for her."

354. *Vilior*, "less."—*Quòd nostro est edita partu*, "because she was born of me."

356. *Si reperire vocas, amittere certiùs*, "if you call it finding to lose more certainly." In this sentence both accusatives after *vocas* are supplied by infinitives; in the next line the first accusative is supplied by an infinitive with its dependent subjunctive clause, and the second accusative by an infinitive. See Gr. § 230, & § 273, N. 9.

357. *Rapta*, sc. *fuit*.

359. The sense is: *Si jam mea filia non est* (*digna*) *prædone marito, multo minus tua filia eo digna est.*

360. *Excepit*, "replied."——*Onus*, "care."

361. *Si modò addere placet*, "if we will but give."

362. *Non hoc injuria factum*, i. e. *hoc factum non est injuria.*

364. *Tu modò velis*, sc. *eum esse nostrum generum*, Gr. § 263, 2.—*Ut desint cetera*, "even if other recommendations were wanting (to him:)" i. e. had he nothing else to recommend him, Gr. § 262, R. 2.

365. *Quid quòd*, i. e. *quid dicam de eo quòd?* "what shall be said to this, that," etc., Gr. § 229, R. 8, 2. Without regarding the interrogation, *quid quòd* may be translated, "but, but—however." See 1. *quis* in Lex. *no.* I. B.

366. *Nisi sorte.* See note on *l.* 206.

367. *Discidii*, "of a separation or divorce."

369. *Parcarum fædere cautum est*, "it is enjoined by a law or decree of the fates."

370. *Dixerat*, Gr. § 259, R. 1, (3.)—*Cereri certum est*, "Ceres resolves."—*Educere*, sc. *e regno Ditis.*

372. *Simplex*, "artless," i. e. not suspecting the danger which threatened her from this, to her unknown decree of the fates. Cf. *simplicitas*, *l.* 238.

373. *Puniceum pomum*, i. q. *Punicum malum*, i. e. a pomegranate.

374. *Pallenti de cortice*, "from the golden rind."—*Grana.* The pulp of the pomegranate is enclosed in small grains, of which each apple contains a great number.

377. *Inter Avernales*, etc., Gr. § 212, R. 2, N. 4.

378. *Ex Acheronte suo*, "her own Acheron."

379. *Reditum*, sc. *Proserpinæ.*

380. *Regina Erebi*, i. e. Proserpine, cf. *l.* 844.—*Profanum*, "base."

381. *Sparsum caput*, cf. 3, 120.

383. *Sibi ablatus*, "taken away from himself," i. e. bereft of his natural form.—*Amicitur ab alis. Amicio* is regularly followed by the ablative without a proposition. Gr. § 249, R. 1. Others read *in alis.*

384. *Inque caput crescit*, "grows into a head," i. e. his head is preternaturally enlarged. *Longosque reflectitur ungues*, sc. *in*, "he bends back into long claws," i. e. his nails are bent back and lengthened into claws.

385. *Natas*, "newly formed."—*Per*, "by means of." According to Bach, *per* relates to space, and signifies "on" or "throughout."

388. *Medius*, "as mediator between." See note on *l.* 247.

389. *Ex æquo*, "equally."—*Volventem*, "rolling revolving." The present participle is here used in the middle sense. See *volvo*, I. B. in Lex. A middle or reflexive sense is not uncommon in verbs of motion. See *avertit*, Virg. Æn. 1, 104.

392. *Facies mentis*, "the character of her mind," i. e. her feelings.

393. *Diti quòque mæsta*, "to Pluto also," i. e. even to Pluto.

BOOK VI.

The Impiety of Niobe.

Niobe, the daughter of Tantalus, king of Argos and Lydia, and of Dione, one of the Hyades, was married to Amphion, king of Thebes, by whom she had seven sons and as many daughters. Proud of her progeny and despising Latona because she had but two children, Apollo and Diana, she prevented the Theban matrons from offering sacrifice to Latona and her offspring, according to the command of Manto, the daughter of Tiresias. The result is related by Ovid.

1. *Illam*, i. e. Arachne. In the preceding part of the sixth book Ovid has described a contest between Minerva and Arachne, a woman of Lydia, who had dared to challenge the goddess to a trial of their respective skill in the labors of the loom. At the close of their contest Minerva, vexed that Arachne had, in her web, represented with such consummate skill the shameful crimes of the gods, had changed her into a spider.
2. *Mœoniam virgo Sipylumque colebat.* Niobe was born on the Sipylus, a mountain of Lydia, but was married to Amphion, king of Thebes. While residing in her native country she had known Arachne.
3. *Popularis*, "her country-woman."
4. *Verbis minoribus uti*, "to speak less arrogantly."
5. *Multa dabant animos*, "many circumstances ministered to her pride."—*Sed enim*, "but in fact." *Conjugis artes*, "her husband's skill." Amphion was distinguished for his skill in music. Cf. *l.* 81 *sq.*
6. *Nec genus amborum.* Amphion was the son and Niobe the granddaughter of Jupiter.
9. *Si non sibi visa fuisset*, sc. *felicissima matrum* : i. e. had she not been elated by the consciousness of this.
10. *Tiresiâ.* Tiresias was a Theban prophet.—*Venturi*, "of the coming, i. e. the future."
12. *Vaticinata*, "had proclaimed."
14. As the leaves of the vine and the ivy were worn as garlands in the sacred rites of Bacchus, and the leaves of the poplar in those of Hercules, so garlands of laurel were used in the sacrifices of Apollo. For the origin of the latter custom, see 1, 500–510.
15. *Pareatur*, "they obey," Gr. § 248, R. 1, (1.)
16. *Jussis frondibus*, cf. 1, 399, and 3, 82.
17. *Turaque dant—et verba precantia*, Gr. § 323, 1, (2.) cf. 9, 22.

18. *Celeberrima.* "very numerously attended."

19. *Vestibus intexto auro*, Gr. § 211, R. 6.—*Phrygiis.* The Phrygians were distinguished for their skill in embroidery.

20. *Quantum*, "as far as, to as great a degree as," Gr. 231, R. 5. —*Stnit*, sc. *eam esse formosam.*—*Movens capillos* appears to be used like *concussit cæsariem*, 1, 179, of "an indignant tossing of the head."

21. *Immissos*, "suffered to fall down, hanging loose."

22. *Alta*, "lofty," i. e. drawn up to her full height. Cf. *l.* 128.

23. *Quis furor*, sc. *est?* What madness is it? *Furor* is the predicate nominative; the subject is *præponere.*—*Auditos cælestes*, "heresay gods," i. e. gods known only by report. *Visis*, sc. *cælestibus*, "to gods whom you have seen."

24. *Per aras*, "through the altars," i. e. at many altars.

26. *Superorum tangere mensas*, "to be a guest at, to be admitted to—." Horace, Od. 1, 28, 7, calls Tantalus *convīva deorum.*

27. *Pleïadum soror.* According to Hyginus, the mother of Niobe was Dione, one of the Pleïades. Both the Hyades and Pleïades were daughters of Atlas, and of course sisters.

28. *Cervicibus*, Gr. § 98. See 4, 305.

29. *Jupiter alter avus.* Jupiter was the father of Tantalus. *Socero.* Jupiter was also the father of her husband Amphion.—*Illo*, sc. *Jove.* Gr. § 247, 1, (2.)

30. *Me gentes*, etc. Niobe claims for herself the homage properly due to her father and her husband.

31. *Fidibus commissa*, "brought together, or built by the lyre." See *Amphion* in Lex.

34. *Accedet eòdem*, "to this is to be added."

35. *Adjice.* The singular is used like *adde* in addressing several persons. See *addo* and *adjicto* in Lex.

36. *Mox*, "next."

38. *Quoque modo*, i. e. *et quo modo*, "and how?"—*Titanida*, i. e. *Latonam.*

40. *Parituræ*, "to her when about to become the mother (of Diana and Apollo.") *Sedem negavit.* Juno, moved by jealousy, had enjoined upon every country and island to refuse to receive Latona.

42. *Exsul mundi*, "an exile from the world," Gr. § 211, R. 12.

43. *Ego in undis.* The island of Delos is fabled to have been floating under the sea previously to the time here alluded to, but to have been now brought to light and firmly moored by Neptune to accommodate Latona.—*Dixit*, sc. *Delos.*

45. *Uteri nostri*, "of my offspring." *Pars septima.* Niobe had seven sons and seven daughters.

46. *Quis enim neget*, Gr. § 260, R. 5. Andrews's First Latin Book, Less. 134, N. 2.

48. *Quam cui possit*, Gr. § 264, 4.

49. *Multaque ut eripiat*, Gr. § 262, R. 2.

50. *Excessêre*, "have gone beyond," i. e. have precluded.—*Fingite*, "suppose."

51. *Huic populo*, "from this multitude," Gr. § 224, R. 2.

53. *Latona*, *&c.* This line appears to be very corrupt, and the text

would be improved by omitting it, except as reference appears to be made to it in *l.* 65. *Quo*, sc. *numero*, "with which number." Loers has *quæ.*—*Quantum distat*, "how much does she differ."—*Turbâ ab orbâ*, "from the destitute multitude," i. e. from the multitude of those who have no children.

54. *Ite sacris, properate sacris, laurumque capillis ponite*, Gr. § 255, R. 3, (*b.*)

55. *Deponunt*, sc. *laurum*.

56. *Quodque licet*, "what alone they are permitted to do," or "which is all they can do;" since they were prohibited by their queen from publicly worshipping the goddess. Cf. *quas potuit*, 1, 590 and note. *Quod* refers to the subsequent clause, Gr. § 206, (13.)—*Tacito murmure*, "in low murmurs."—*Numen*, sc. *Latonæ et ejus natorum*.

57. *Dea*, sc. Latona.

58. *Loqui cum aliquo*, "to speak to any one."

59. *Vobis animosa creatis*, "proud that I had borne you," Gr. § 257, R. 1.

60. *Cessura*, "disposed to yield."

61. *Dubitor*, "am doubted," i. e. doubts are entertained respecting me.

61. *Cultis artis*, "honored." Cf. 3, 317.

65. *Quod in ipsam recidat.* The antecedent of *quod* is the idea of childlessness contained in *me orbam dixit*, Gr. § 206, (13.) In *recidat re* is lengthened by *diastole*, Gr. § 307, 2.

66. *Linguam paternam.* Tantalus, the father of Niobe, was punished for divulging the secrets of the gods, to whose table he had been admitted; and Niobe is here complained of as, like him, deficient in the government of the tongue.

67. *His relatis*, "to these things related," i. e. to this narration.

68. *Pœnæ mora longa*, sc. *est*.

70. *Tecti*, Gr. § 205, R. 2, (1.)—*Cadmeïda arcem*, "the Cadmean citadel," i. e. the citadel of Thebes, built by Cadmus.

THE PUNISHMENT OF NIOBE.

72. *Assiduis equis*, "by continual horses," instead of *assiduò equis*, "continually by horses," Gr. § 205, R. 15.—*Pulsatus*, "trodden."

75. *Tyrio fuco*, cf. 1, 52 and note, and 5, 51.

76. *Tergum* or *terga premere*, "to sit or ride upon."

77. *Ismenos.* Ismenos, the eldest son of Niobe, was named from the river Ismenus near Thebes.

80. *Hei mihi*, Gr. § 228, 3.

82. *Defluit*, "sunk down."—*Arma*, sc. *equi*.

83. *Inane*, cf. 4, 354.—*Pharetræ*, "of the quiver," of Apollo, as he approached to slay Sipylus.

84. *Sipylus.* Sipylus, the second son of Niobe, received his name from the mountain in Phrygia, where Niobe was born.

85. *Pendentia*, "pendent from or clewed up to the sail-yards."—*Rector*, sc. *navis*, "the master of the ship."

86. *Deducit*, "unfurls," cf. 3, 247, and 11, 114.—*Ne quâ*, "lest any where."

87. *Frena tamen dantem*, refers to *frena dabat*, *l.* 84.

90. *Ut erat*, "just as he was," sc. *pronus*, cf. *l.* 97 and 2, 271.—*Per*, "along" or "over."—*Colla ad-*

missa, "the swift neck," i. e. *colla admissi equi*, the neck of the swift horse. Cf. *admiserat*, 11, 149.

91. *Volvitur*, in the middle sense, "tumbles, falls." Gr. § 248, R. 1, (2.) Cf. note on *5*, 389.

93. *Imposuere*, Gr. § 259, R, 1, (2.) (*d.*)—*Solito labori*, "their wonted exercise," viz. in the equestrian games.

94. *Nitidæ palæstræ.* The exercises of the *palæstra* are called *nitidæ* on account of the oil with which the bodies of the combatants were anointed. Cf. 10, 85 *sq.*

95. *Concita*, "sped."

97. *Sicut erant*, "just as they were," viz. *juncti*, cf. *l.* 90.

99. *Solo* for *in solo*, Gr. § 254, R. 3.

100. *Suprema lumina versaruut*, instead of *supremò lumina versarunt*, cf. *assiduis equis*, *l.* 72, "turned their eyes for the last time," i. e. "their dying eyes," Gr. § 205, R. 15. cf. 7, 201. This is a spondaic line. See note on 1, 62.

101. *Laniata pectora plangens.* See note on *dispositam*. *Laniata* marks a result of *plangens*.

102. *Advolat*, i. e. *ad fratres suos Phædimum et Tantalum.*

103. *Pio officio.* The service is called *pium*, because rendered to his brothers.—*Delius*, cf. 1, 436.

106. *Cumque animâ*, etc., a dilogia, cf. 1, 312 and note.

107. *Damasichthona*, "Damasichthon," i. e. subduer of the earth; the name of one of the sons of Niobe. Connect *non* with *simplex*.

108. *Qua crus esse incipit*, i. e. just below the knee.

109. *Nervosus;* so Heinsus; others, including Loers, read *nodosus.*

111. *Pennis*, i. e. the feathers at the extremity of the arrows.

112. *In altum*, "high," or "on high." Cf. 4, 50–53.

116. *Ignarus non omnes esse vocandos*, Gr. § 270, R. 1. Only Latona and her children had need to be propitiated.

121. *Certam fecere*, "apprised." The comparative, *certiorem facere*, is more frequent in this sense.

122. *Mirantem potuisse*, sc. *hoc superos.—Irascentemque quòd aust*, etc. Gr. § 273, 5.

123. *Quod ausi hoc essent superi*, Gr. § 266, 3.

125. *Cum luce*, i. e. with his life.

127. *Submoverat aris*, cf. *l.* 54.

128. *Tulerat gressus*, "had walked with stately steps."—*Resupina*, "with head thrown back," i. e. proudly.

129. *Invidiosa suis*, "an object of envy to, i. e. envied by her friends."—*Miseranda vel hosti*, Gr. § 225, III.

130. *Ordine nullo*, "indiscriminately."

132. *Liventia*, "livid" from beating. The ancients beat their breasts and arms in token of grief. Cf. *l.* 101.

133. *Pascere*, in the middle sense, "feast yourself," Gr. § 248, R. 1.

136. *Per funera septem efferor*, "I am carried to my grave by seven funerals," i. e. I am seven times buried, in the funerals of my sons I have suffered seven deaths.

142. *Toros*, "funeral couches."—*Demisso crine.* The hair was suffered to hang down in token of mourning.

144. *Imposito.* The order is, *ore* (*suo*) *imposito fratri*, "laying her face on her brother."

156. *Diriguit*, "she stiffened," i. e. was changed to stone, cf. 5, 186, so *congelat*, *l.* 160. Freund has *deriguit* from *derigesco*, which see in Lexicon.

157. *Color est sine sanguine*, i. e. *color exsanguis*, "a pale hue."

158. *Genis*, sc. *in.*—*Nihil vivi*, "no life," Gr. § 212, R. 3, N. 3.

161. *Reddere gestus*, "to move, gesticulate."

163. *Circumdata*, "encircled."—*Validi turbine venti*, "by a tempest of violent wind."

164. *In patriam*, sc. *Mœoniam.*—*Rapta est*, sc. *a Thebis.*—*Montis*, sc. *Sipyli*

165. *Lacrymas marmora manant*, Gr. § 232, (2.)

PROGNE AND PHILOMELA.

Tereus, king of Thrace, had married Progne, a daughter of Pandion, king of Athens. After a residence of a few years in Thrace, Tereus, at the earnest solicitation of Progne, revisited Athens for the purpose of inducing Philomela, the sister of Progne, to pay a visit to the latter at the Thracian court. By permission of Pandion, Philomela accompanied him on his return; but on the way Tereus did violence to her, and, having cut out her tongue, confined her in a strong fortress, pretending on his arrival that she had died upon the road. After some time, however, Philomela informed Progne of what had befallen her, by interweaving her sad story in a piece of tapestry which she sent to her. Progne, taking advantage of the license afforded by a feast of Bacchus, sought out and liberated her sister, and brought her disguised to the palace of Tereus. While plotting in what manner she could best avenge the injury done to Philomela, her little son Itys coming into her presence suggested to her mind the horrible revenge which the poet here relates.

166. *Ad matrem*, sc. *Progne.*—*Quid possit*, sc. *facere.*

170. *Salutem attulit*, "greeted, saluted."

171. *Parvis adduxit colla lacertis*, "drew to him," that he might kiss her.

172. *Blanditiis*, "blandishments."

173. *Constitit*, "paused, ceased."

175. *Matrem*, "the mother," i. e. her maternal feelings. Cf. 13, 187.

176. *Ab hoc*, sc. *a filio.*

177. *Admovere*, sc. *mihi.*

180. *Pandione nata.* She addresses herself as the daughter of Pandion, that she may arouse herself to deeds worthy of her high descent.

181. *Scelus est pietas in conjuge Tereo*, "dutifulness is a crime in regard to such a husband as Tereus." See *in*, in Andrews's Dictionary of Sallust.—*Tereo*, a dissyllable by synæresis, Gr. § 306.

182. *Cervæ lactentem fœtum*, i. e. *hinnulum.*

186. *Colla petentem*, "striving to embrace her neck."

188. *Nec vultum vertit*, others, *avertit.*—*Ad fata*, "for death."

191. *Pars inde*, i. e. *ex illis membris*, cf. 1, 512.—*Exsultat*, "boils, bubbles." Cf. 7, 119, and Virg. *Æn.* 7, 464.

192. *Pars verubus stridet*, Gr. § 254, R. 3, *med.* Cf. *l.* 196.

193. *His mensis*, "this banquet."

194. *Patrii moris*, "after the manner of her country," viz. of Athens.

195. *Sit*, Gr. § 266, 3.—*Uni viro*, "the husband only."

196. *Sedens solio. Sedeo* is construed with an ablative of place either with or without *in*.

198. *Nox*, "blindness."—*Ibyn*, Gr. § 80, II.

203. *Sparsis capillis*, Gr. § 211, R. 6.

204. *Sicut erat*, "just as she was," cf. *l.* 90.—*Prosilit*, sc. *Philomela*. The last syllable is lengthened by the *ictus*, Gr. § 309, 2, (1.) See note on 10, 15.

205. *Nec tempore maluit ullo*, "nor did she ever more desire."

207. *Thracius*, sc. *rex*, i. e. *Tereus*. A patrial noun is often thus used to denote a king or leader belonging to that nation.—*Repellit*, "spurns from him."

208. *Vipereas sorores*, i. e. the Furies. See 4, 181–184.—*Stygia de valle*, i. e. from *Tartarus*.

210. *Cecropidum*. The daughters of Pandion, being Athenians, are called Cecropides, from Cecrops, the first king of Athens.—*Putares*, Gr. § 209, R. 7, (*a*.)

211. *Altera silvas*, sc. *Philomela*, who being changed to a nightingale flew to the woods.

212. *Altera tecta subit*, sc. *Progne*, who was changed to a swallow.

213. *Signataque sanguine pluma*, cf. Virg. G. 4, 15.

215. *Cui stant in vertice cristæ*, Gr. § 211, R. 5, (1.)

216. *Pro longa cuspide*. Tereus had pursued the sisters, bearing in his hands a long spear.

217. *Facies armata videtur*. The head of the hoopoe (on account of its tuft of feathers) appears as if covered with a helmet.

218. *Ante diem*, cf. 1, 148.

BOOK VII.

Jason and Medea.

Phrixus, the son of Athamas and Nephele, having fled with his sister Helle from their step-mother Ino, was carried over the sea upon the back of a ram with a golden fleece to Colchis, where he sacrificed the ram and hung up its golden fleece in the grove of Ares. To bring back this fleece, Jason, the son of Æson and king of Iolcos, was sent by Pelias to Colchis with the Argonauts in the ship Argo.

1. *Fretum*, sc. *Euxinum*.—*Minyæ*, the Minyans or Argonauts.—*Pagasæâ puppe*. The ship Argo, in which the Argonauts embarked, was built at Pagasæ, a maritime town of Thessaly.
2. *Iasone*. Jason the captain of the Argonauts. See Lexicon, articles, *Athamas*, *Nephele*, *Phrixus*, *Helle*, *Iason*, *Pelias*, *Argo*, *Æetes*, and *Medea*.
4. *Regem*, sc. *Æeten*.—*Phrixeaque vellera*, i. e. the golden fleece, Gr. § 98.
5. *Lexque datur*, i. e. the conditions on which king Æetes would restore the golden fleece. These were, first, that Jason should yoke certain brazen-hoofed bulls, from whose nostrils flames of fire issued, and with them plough a field, which he was afterwards to sow with dragon's teeth. Secondly, he was to destroy the armed men which sprung from the dragon's teeth: and, thirdly, to slay the dragon which guarded the golden fleece.
6. *Concipit*, etc. This is the apodosis of the sentence: the protasis begins at *Dumque adeunt*.—*Ignes*, i. e. *amorem*.
9. *Mirumque hoc est*. "This is either some strange thing, or," &c. —*Hoc*, "this feeling or passion."
10. *Huic quod*, "to that which."—*Amare* is the predicate nominative, Gr. § 273, Note 9, & (*d*.)
11. *Jussa patris*, i. e. the conditions imposed upon Jason.
12. *Quòque*, "indeed."—*Modò denique*," only just now," cf. 3, 234.
16. *Nova*, i. e. one to which she had been hitherto a stranger.
18. *Quid in hospite ureris*, "in regard to a stranger," i. e. for a stranger.
19. *Thalamos*, Gr. § 98.—*Concipis*, "meditate, desire."
20. *Quod ames*, i. e. *unum quem ames*, Gr. § 264, 1.—*Vivat an ille occidat*, Gr. § 265, R. 2.
21. *In dîs est*, "depends upon the gods."—*Vivat tamen*, "but O that he may live," Gr. § 260, R. 6.

23. *Quem—non tangat?* Gr. § 260. R. 5.

24. *Ut cetera desint*, Gr. § 262, R. 2.

27. *Concurret*, "will come in conflict." See the various construction of this word under *concurro* in the Lexicon, *no.* II, 2.—*Suæ segeti*, "with his own crop," i. e. with the armed men which will spring from the dragon's teeth sown by Jason, i. q. *Tellure creatis hostibus*, Gr. 246.

28. *Fera præda*, "as a horrible prey."

31. Her sister was named Chalciope, her brother Absyrtus.

34. *Stant mecum vota sororis*, "my sister's feelings are with me."

THE LABORS OF JASON.

38. *Populi*, "the inhabitants, the Colchians."

39. *Jugis*, "on the hills."

40. *Agmine*, "the multitude."

41. *Vulcanum*, i. e. by metonymy, *ignem*. So *l.* 74, *Martem* for *bellum*.

42. *Vaporibus*, "their fiery breath."

43. *Pleni*, "full," i. e. of flames.

44. *Silices*, "lime stones."—*Terrenâ fornace*, "an earthen kiln."—*Soluti*, "softened," i. e. burnt, calcined.

48. *Truces*, sc. *tauri*. *Venientis*, sc. *Iasonis*.

53. *Tantum medicamina possunt*, sc. *facere*.

56. *Insuetum ferro*, "unused to the plough." The field being a consecrated one (see *l.* 88,) had not been previously ploughed.

57. *Augent*, sc. *animos*.—*Clamoribus*, "by shouts of applause."

59. *Vipereos dentes*. These are said to have been a part of those taken from the dragon slain by Cadmus. See above, 8, 80 *sqq.*

60. *Semina—prætincta veneno*, i. e. with the venom of the serpent from which the teeth were taken.

63. *Consurgit*, sc. *imago hominis*.

65. *Quos*, referring by synesis to *imago*, Gr. § 206, (11.) & § 323, 3, (4.)—*Præacutæ*, Gr. § 283, II. Exc. 1.

66. *Hæmonii juvenis*, i. e. *Iasonis*.

67. *Demisêre metu vultumque animumque Pelasgi*. This may be translated by the passive voice. "The countenances and courage of the Pelasgi were cast down or sunk with fear."—*Pelasgi*, i. e. the Minyans or Thessalians.

68. *Ipsa*, i. e. *Medea*.

71. *Neve*, "and lest," cf. 1, 151.—*Gramina*, "herbs."—*Carmen*, "incantation."

72. *Secretas*, "secret or magical."

74. *A se depulsum*. The story seems to imply that the earth-born supposed the stone to have been thrown by one of their own number, and hence fell to quarreling with each other.

78. *Superest*, Gr. § 269, R. 2.

80. *Arboris aureæ*, i. e. the tree on which the golden fleece was suspended. *Aureæ*, constitutes a spondee by synæresis, Gr. § 306.

83. *Ststant*, Gr. § 264, 1. Cf. 5, 4.

84. *Ignotos*, sc. *ipsi*, i. e. *somno*, "to which sleep was a stranger."—*Subrepit*. Loers reads *ubi venit*, the common reading is *advenit*. *Auro*, i. e. *aureo vellere*.

85. *Potitur*, Gr. § 177.

86. *Muneris auctorem*, sc. *Medeam*.—*Spolia altera*, "a second booty."

ÆSON RESTORED TO YOUTH.

90. *Inductaque cornibus aurum*, "having gilded horns." In the

active voice the construction would be, *Inducit cornibus aurum*, "he puts gold upon the horns." The passive of this verb, like those of *induo* and *exuo*, Gr. § 234, I, R. 1., retains the same government as the active. Cf. 15, 72.

91. The honors paid to the gods were of three kinds, *dona*, "gifts or votive offerings," *tura*, "incense," and *victimæ*, "victims or sacrifices."—*Gratantibus*, sc. *illis*, i. e. *Hæmoniis matribus, grandævisque patribus*, "from them returning thanks," i. e. from their thanksgiving.

93. *Debere*, sc. *me*, Gr. § 239, R. 2.

96. *Possunt*, sc. *carmina*.—*Possint*, Gr. § 260, R. 5.

97. *Deme*, sc. *aliquos annos*.—*Deme*—*demptos*. See note on 1, 33.

98. *Mota est*, sc. *Medea*.

99. *Dissimilem*, etc., i. e. *animum Medeæ, dissimilem (pio Iasonis animo) subiit Æeta (a se) relictus. Subit animum*, see *subeo* in Lex. *no.* II. B. 2.—Medea had been undutiful to her father, in her affection for Jason.

100. *Non confessa*, "without betraying." See Andrews's First Latin Book, Less. 122, 7.

102. *Videor*, sc. *tibi*.

103. *Nec stnat hoc Hecate*, a form of deprecating evil, like "God forbid."—*Isto*, sc. *munere*.

105–6. *Arte mea*, and *annis tuis* both depend on *renovare*, "by my art, not by your years."

106. *Dtva triformis*, sc. Hecate.

109. *Resolutum*, sc. *eum*, "dissolved, thrown."—*In plenos somnos*, "into a deep sleep."

115. *Sanguinis*, "filled with blood."

123. *Oceani mare*, i. e. simply *Oceanus*, "the ocean," or "the waves of the ocean." The expression is an uncommon one, while the apposition, *mare Oceanum*, occurs several times.

124. *Exceptas*, "gathered, collected.—*Lunæ de nocte*, in a moonlight night.

126. *Mortali*. Some refer this word to *Æsoni*, and explain it as meaning either "at the point of death," (cf. *l.* 92), or "who still remained mortal," but Loers connects it with *nomine*, "having no name among mortals."—*Propositum*, "proposed, intended."—*Munus*, "gift," i. e. the "medicament," or medicinal preparation, by virtue of which she proposed to "restore old Æson."

127. *Arenti ramo jam pridem*, i. e. *jampridem arenti*.—*Mitis*, "cultivated," in distinction from *silvestris oliva*, the wild olive.

128. *Summisque immiscuit ima*, Gr. § 224.

130. *Nec*, Gr. § 198, Note 3.

139. *Rapuêre*, "suddenly assumed."

140. *Situs*, "roughness, scabrousness."

141. *Corpore*, "flesh," cf. 1, 408, and 4, 123.

142. *Luxurtant*, "dilate, expand."

143. *Ante quater denos annos*, "forty years before," Gr. § 253, R. 1.—*Hunc se*, sc. *fuisse*, "that he was such."

The Plague in Ægina.

Cephalus having been sent as ambassador from the king of Athens to Æacus, king of Ægina, and having been courteously entertained by him at his court, is led to enquire of Æacus respecting some of his subjects, whom he had seen on a former visit to Ægi-

na, but who on this occasion were not present. In reply, Æacus relates the circumstances connected with a pestilence, by means of which the island, in consequence of the anger of Juno, had been depopulated.

144. *Æacus.* Æacus was the son of Jupiter and Ægina, and king of the island of Œnopia, which was named by him Ægina, in honor of his mother.

146. *Exosæ*, Gr. § 183, 1. N. 1.—*Dictas a pellice*, i. e. from Ægina, the rival of Juno. Cf. note on *l.* 144.

147. *Mortale*, "such as is incident to men, ordinary, in the course of nature."

148. *Pugnatum est.* In regard to the translation of passive impersonal verbs, see Andrews's First Latin Book, Less. 81, 10–12.

149. *Superabat opes*, "baffled medical skill."

151. *Ignavos*, "oppressive, stupefying," cf. 2, 366, and *omnia languor habet*, *l.* 169.

155. *Vitium*, "corruption, taint."

158. *Primo.* The order is, *primo potentia subiti morbi deprensa est strage canum*, &c. *Deprensa (est)* "was first noticed or perceived."

162. *Lanigeris gregibus*, Gr. § 211, R. 5, (1.)

164. *Magnæque famæ. Que* connects *magnæ famæ* to *acer*, Gr. § 278, for both limit *equus.*—*In pulvere*, "in the dust," by metonymy for "in the lists."

165. *Degenerat palmas*, Gr. § 232, (2.) "dishonors his victories," Gr. § 324, 2.

167. *Fidere cursu*, Gr. § 245, II. 1. *Fidere*, sc. *meminit.*

171. *Mira loquor*, "what I am relating is wonderful," or "it is a remarkable fact," that &c.—*Non illa*, sc. *corpora.*

172. *Cani lupi*, cf. 1, 238.—*Tetigêre*, like the English "to touch," i. e. "to taste, eat, devour."

173. *Afflatu*, "effluvia."

174. *Graviore*, i. e. greater or more severe than while it was confined to the beasts.

176. *Flammis*, "by the flames," i. e. *Metonymicè*, by the burning fever. *Fatiscunt*, "are dissolved, consumed."

177. *Indictum*, "an indication" viz. of the internal inflammation.

178. *Aspera lingua tumet*, "the tongue is rough and swollen."—*Trepidis venis*, "with hurried pulse."

179. *Graves*, "noxious."

181. *Dura*, "hard," i. e. wasted, shrivelled."

183. *Moderator*, i. e. "a master of the disease."

184. *Auctoribus artes. Artes*, sc. *medendi*, "the healing art." *Auctoribus*, "the professors of the healing art, physicians."

186. *In partem venit*, "shares in," i. q. *particeps fit.*

188. *Quid utile*, sc. *sit.* Gr. § 265.

189. *Passim, positoque pudore*, "every where and without shame." *Que* connects these two circumstances, both of which modify *hærent.* Gr. § 278.

190. *Puteis*, Gr. § 223. Respecting other and more common constructions after *hæreo*, see that word in the Lexicon.—*Hærent*, "they hang around."

192. *Inde*, i. e. *e fontibus*, etc.—*Graves*, sc. *morbo.*

198. *Aliquis*, "some other one," cf. 3, 228.—*Et illas*, sc. *aquas*, "even those."

196. *Fugiuntque penates quisque suos*, Gr. § 209, R. 11. (4.)—*Sua cuique domus*, Gr. § 208, (7.), and § 279, 14.

198. *Locus est in crimine solus*, "the fault is attributed to the place alone."

199. *Semanimes*, by synæresis for *semianimes*.

200. *Terræ jacentes*, Gr. § 221, R. 8, (4.)

201. *Lassa*, "languid."

202. *Quid mihi tunc animi fuit?* See note, on 1, 358.—*An*, sc. *mihi tunc id animi fuit?* "were my feelings then such?" An assertion is here made by means of a question.—*Quod debuit esse*, "as they ought to be."

203. *Pars esse meorum*, "to be a part of my people," i. e. to share their fate.—*Pars esse*, Gr. § 210, R. 6.

204. *Quò se cumque*, by tmesis, for *quocumque se*, Gr. § 323, 4, (5.)

207. *Templa*, "a temple." *Contra* "over against you."—*Gradibus sublimia longis*, "elevated in its long flight of steps." Cf. 2, 1.

211. *Non exoratis—in aris*, "at the altars unmoved by entreaties," the altars being put by metonymy for the god to whom they were dedicated.

213. *Admoli* is to be joined to *tauri*, *l.* 215.

214. *Dum vota sacerdos concipit*,—"—is uttering a prayer."

219. *Subjectos*, (sc. *jugulo*) *cultros*, "the knife with which the throat of the victim was cut."

220. *Fibra*, "the entrails."—*Ægra*, "diseased." *Notas veri*, i. e. the marks by which the will of the gods was manifested. The will of the gods was supposed to be discovered by inspecting the entrails of victims.

221. *Ad viscera*, sc. *victimarum*.

226. *Feruntur*, instead of the usual *efferuntur*.

227. *Neque enim capiebant funera portæ*, "for the gates could not contain the funeral processions," i. e. the gates were not sufficient to allow all the funeral processions to pass through.

228. *Inhumata*, sc. *corpora*.

229. *Indotata*, "without the customary gifts," perfumery, &c., which used to be thrown on the funeral pile by the friends of the deceased.

230. *Alienisque ignibus ardent*, i. e. on funeral piles erected for others.

231. *Qui lacryment, desunt*, Gr. § 264, 6.—*Vagantur*. This refers to the opinion of the Greeks and Romans, that the souls of those, who had not enjoyed funeral rites, were not permitted to pass over the Styx to the Lower World.

233. *In*, "for."

ANTS CHANGED INTO MEN.

235. *Si non pudet*, (sc. *te*) *esse* (*nostri*) *parentem*, Gr. § 215, R.

237. *Notam*, "a sign, token."—*Tonitrugue secundo*. Thunder heard upon the left, while the sky was clear, was accounted a favorable omen.

238. *Accipio*, sc. *signa*, "I welcome the token."

239. *Pigneror*, "I accept as a pledge of your favor."

240. *Rarissima*, "very thin branch-

es," i. e. with branches very remote from each other.

241. *Dodonæo.* The oaks of Dodona were famed on account of the oracular responses which proceeded from them. Concerning the spondee in the fifth foot, see 1, 62.

248. *Pavido mihi membra*, Gr. § 211, R. 5, (1.)

250. *Roboribus*, i. e. *robori seu quercui*, Gr. § 98.

252. *Exercita*, "wearied."

256. *Graniferum agmen*, i. e. *formicas.* See *l.* 242, etc.—*Spargere in arvis.* The ablative, and not the accusative, *in arva*, because the place *where* rather than that *into which* they were scattered was to be marked. See on the contrary *spargere in terras*, 1, 253.

257. *Crescere quod*, sc. *visum est.*

258. *Rectoque trunco*, "erect."

261. *Damno*, "I reject, slight, reckon of no account."

262. *Nihil*, has its last syllable lengthened by *cæsura.* Gr. § 309, 2, cf 1, 44 and note.

264. *Somni*, Gr. § 211, R. 8, (3.)

265. *Properus*, Gr. § 205, R. 15.

266. *Speque fideque*, sc. *tuâ.*

267. *In imagine somni*, i. e. *in somnio.*

269. *Regemque salutant*, sc. *me.*

272. *Myrmidonas.* The name Myrmidon is said by some to be derived from Μύρμηξ, an ant.—*Nec origine nomina fraudo*, "I did not rob their name of their origin," i. e. I bestowed upon them a name indicative of their origin.

273. *Antè*, i. e. before their transformation, or while they were ants.

275. *Quæsitique tenax, et quod quæsita reservet*, holding fast and storing up that which they acquire.—*Reservet*, cf. 2, 54, and note: Gr. § 264, 1.

BOOK VIII.

Dædalus and Icarus.

Dædalus, an Athenian highly distinguished for his mechanical skill, having killed his nephew Perdix, had fled with his son Icarus to Crete, where he was employed by Minos in constructing the labyrinth. Wishing at length to escape from Crete, where he was detained against his will, he prepared wings for himself and son. The result is told in the story which follows.

2. *Exsilium.* Dædalus had of his own accord left his country to escape punishment for the murder which he had committed.—*Tactus*, "moved, influenced."

4. *Obstruat*, sc. *Minos*, Gr. § 263, 2, and § 262, R. 4.

5. *Omnia*, sc. *alia.*—*Possideat*, "grant that he possesses," or "though he may possess," Gr. § 260, R. 3.

6. *Dimittit*, "applied."

7. *Naturamque novat*, "changes the laws of nature," viz. by giving wings to man.

8. *A minimâ.* The sense seems to require *a minimâ* to be followed by *brevem longiore sequente.*

9. *Clivo*, "by a regular ascent."—*Quondam*, "sometimes."

10. *Disparibus avenis*, cf. 1, 560.

11. *Medias—imas*, sc. *pennas*, "the middle and lower parts of the feathers;" i. e. of each feather.

13. *Veras aves*, "real birds," i. e. the wings of real birds.

14. *Ignarus se tractare.* The infinitive with the accusative depending on *ignarus*, Gr. § 272, N. 1. Cf. 6, 116.—*Sua pericla*, "his own perils," by metonymy for "the things which were about to bring peril to himself," Gr. § 324, 2.

17. *Mollibat*, Gr. § 162, 2.

18. *Manus ultima*, "the finishing touch."

19. *Libravit in alas ipse suum corpus*, "poised himself upon his wings." *In* before *alas*, denotes the end or purpose for which he balanced himself, literally "in reference to his wings."

21. *Medioque ut limite curras*, "to pursue a middle course." Compare the directions given by Apollo to Phaëton, 2, 126, *sqq.* *Que* connects *ait* with *instruit.*

24. *Inter utrumque*, "between the two," i. e. the sea and the sun's fires.—*Spectare Booten*, etc. Ancient navigators were accustomed to direct their course by these

constellations, but Icarus was directed to follow his parent.

33. *Hortatur sequi*, is a poetical construction instead of the subjunctive with *ut*; see Gr. § 273, 2. —*Damnosas*, "hurtful," i. e. to Icarus.—*Que—que*, and in *l.* 34, *et—et* are repeated for the sake of emphasis.

36. *Stivâve innixus*, Gr. 245, II. 1.

37. *Quique—possent*, Gr. § 264, 1.

38. *Junonia Samos*. Samos was the reputed birth-place of Juno, and its inhabitants were especially devoted to her worship. Cf. Virg. Æn. 1, 16.

40. *Fecunda melle*, Gr. § 213, R. 5, (8.)

43. *Altius egit iter*, "took a loftier course."

45. *Ceras*, cf. *l.* 11.

47. *Ora*, Gr. § 98. So *l.* 54, *corpora*.

48. *Nomen*, sc. *mare Icarium*, the Icarian sea.

53. *A nomine dicta (est) sepulti*. The small island *Icaros* or *Icaria*, near Samos, is the supposed burial-place of Icarus.—*Sepulti*, sc. *Icari*, "of the buried Icarus."

PERDIX.

58. *Longum crimen*, "a lasting reproach." Dædalus had been moved by envy to slay his nephew Talus or Perdix, who like his uncle was distinguished for his mechanical genius.

59. *Huic*. The natural order of these words is, *Namque germana (ejus) ignara fatorum tradiderat huic progenitem suam docendam, puerum bis senis natalibus actis*. *Docendam*, Gr. § 274, R. 7, (*a*.)

61. *Animi*, Gr. § 211, R. 6.—*Ad præcepta capacis*, Gr. § 213, R. 4, (2.)

63. *Traxit in exemplum*, "took for a pattern."—*Ferro incidit*, Gr. § 224.

64. *Serræ reperit usum*, "invented the use of the saw," i. e. invented the saw. Cf. 1, 408, and 14, 45.

65. *Primus ex uno*, etc. The invention of the *circinus*, or compasses for describing circles, is ascribed to Perdix.

68. *Ex arce Minervæ*, i. e. from the Acropolis of Athens.

69. *Lapsum*, sc. *illum esse*.

72. *In alas inque pedes*. The partridge is distinguished for its swiftness in flying and running.

73. *Quod et antè*, sc. *fuit*.

PHILEMON AND BAUCIS.

This story is justly accounted one of the finest passages in the writings of Ovid.

78. *Sic ait*, sc. *Lelex*. At an entertainment given to Theseus by the river-god, Achelous, Pirithous the centaur, one of the guests, having expressed his belief that the gods were unable to change the forms of men, Lelex, king of the Locri, relates the following story as a proof that they indeed possessed this power. *Ait* is here used like *dicit* to introduce a direct narration. So in 10, 17, and 5, 326.

80. *Quòque minùs dubites*, i. e. *et quominus*, Gr. § 262, R. 9.

82. *Hinc*, i. e. *ab his collibus*.

83. *Celebres*, cf. 2, 217, and note.

85. *Atlantiades*, see 1, 565 and note. —*Caducifer*, cf. 1, 554 and note.

86. *Locum*, "a lodging."

87. *Mille domos*, see note on 1, 361.

90. *Juncti*, sc. *matrimonio*.

91. *Paupertatem fatendo*, "by acknowledging their poverty," i. e.

by sacrificing nothing to appearances, by living according to their means.

92. *Effectre*, sc. *eam.*—*Nec iniquâ mente ferendam*, "and tolerable," Gr. § 324, 9.

93. *Nec refert*, "and it matters not."

94. *Tota domus duo sunt*, cf. 1, 855.

95. *Parvos penates.* So by a similar metonymy, *parvo sub lare*, Hor. Od. 3, 29, 14.

96. *Submisso vertice*, "stooping," because of the lowness of the entrance.

97. *Relevare*, "to rest."

98. *Quâ superinjecit*, i. e. *cui sedili.*—*Textum rude*, "a coarse coverlet."

99. *Tepidum cinerem*, "the warm embers," covering the remains of "yesterday's fire."

101. *Anili*, i. e. "weak, feeble."

102. *Multifidas*, "finely split."—*Faces*, "pine-kindlers, lightwood," cf. 7, 115.—*Tecto detulit*, i. e. *de tecto*, "took down from the roof."

103. *Minuit*, sc. *ea*, i. e. *faces et ramalia*, "broke them."

105. *Truncat*, "strips."——*Foliis*, Gr. § 251.—*Levat*, "takes down." The flitches of bacon were hung near the roof in order to imbibe the smoke.

106. *Sordida*, "sooty, dingy."—*Pendentia tigno*, Gr. § 255, R. 8, (*b.*)

107. *Resecat—sectam*, see note 1, 80.

108. *Domat*, "softens, cooks."

109. *Medias*, "intervening," i. e. while their repast was preparing.

113. *In medio*, "in the midst." The precise place of the bed or matress is not intended to be expressed by these words, but only the fact that there was a bed in the apartment where they were. Cf. 11. 247.

114. *Spondâ pedibusque salignis*, Gr. § 211, R. 6.

115. *Vestibus*, "a coverlet."

117. *Lecto non indignanda saligno*, Gr. § 225, III.

119. *Pes tertius.* The use of a table with three feet seems to have been in ancient times an indication of poverty; cf. Hor. Sat. 1, 3, 13.—*Impar*, sc. *reliquis duobus pedibus.*

122. *Bacca Minervæ.* The olive was sacred to Minerva.

124. *Lactis coacti*, "of curd."

125. *Non acri*, "moderately heated."

126. *Omnia*, sc. *ponuntur.*—*Eodem sistitur argento*, "in the same kind of silver," i. e. humorously, *in fictilibus.*

127. *Fago*, i. e. *de fago.*—*Crater.* In this wine was presented which was drunk from the beechen cups.

128. *Quâ cava sunt*, i. e. "internally."

129. *Epulas calentes*, i. e. the boiled bacon and herbs.

130. *Nec longæ rursus referuntur vina senectæ*, i. e. *et vina non longæ senectæ rursus referuntur*, "the wine is removed." It is not uncommon to find *rursus* united to verbs compounded with *re.* The following line, *Dant locum*, etc., shows that the wine was now removed, to make way for the dessert.—*Nec longæ senectæ*, "of no great age."

131. *Paulùm seducta*, sc. *vina.*—*Mensis secundis*, "for the dessert."

132. *Hic*, i. e. *mensis secundis.*—*Palmis*, Gr. § 245, II., 2, & 224, R. 3, *fin.*

135. *Vultus boni*, "kind looks."—*Nec iners pauperque voluntas. Littotes*, Gr. § 324, 9, "an active and generous good will."

138. *Per se*, "of itself," i. q. *sponte sua.*—*Succrescere*, "to spring up or be supplied anew."

139. *Attonïti*, Gr. § 205, R. 2, (1,) and § 323, 1, (3.)

140. *Concipere preces*, like *concipere vota*, "to pray." Cf. 7, 214.

141. *Nullis paratibus*, "their want of preparation."

142. *Anser—custodia villæ.* Cf. 11, 236. *Custodia*, concrete for *custos.*

143. *Domini*, sc. *Philemon et Baucis.*

144. *Celer pennâ*, Gr. § 250.—*Tardos ætate*, Gr. § 249.

145. *Eludit*, "escaped or avoided them."

146. *Vetuêre necari*, Gr. § 273, 2, (*d.*)

148. *Impia*, see *l* 86. *sq.*—*Vobis immunibus hujus esse malî dabitur*, i. e. (*vos*) *esse immunes hujus mali vobis dabitur. Immunibus*, Gr. § 205, R. 6. *Esse*, § 239, R. 1.

152. *Longo vestigia ponere clivo*, "to climb—." Gr. § 254, R. 3, middle. The line is descriptive of a slow and tedious ascent.

153. *Tantum—quantum*, Gr. § 236. Cf. 4, 345.—*Semel tre—potest*, "can go at a single flight."

157. *Illa vetus*, etc. The order is *Illa vetus casa* (*quondam nimis*) *parva etiam duobus dominis.* Cf. 4, 122.

158. *Subîêre*, "took the place of."

159. *Stramina flavescunt.* This change is more fully expressed in the following part of the line, *aurataqua tecta videntur. Stramina*, i. q. *stipulæ*, *l.* 88, i. e. "the thatch," with which the roof of the cottage was covered.—*Adopertaque* (*esse*) *marmore tellus* (*videtur.*) The floor of the temple is here spoken of.

160. *Cælatæque fores*, cf. 2, 4–6.

162. *Juste*, "worthy, respectable."

165. *Esse*, sc. *nos*, Gr. § 239, R. 2.

169. *Fides*, is taken objectively for that which produces belief, "the fulfillment, accomplishment, event."—*Vota sequitur*, "follows their wishes,"—i. e. "their wishes are accomplished."—*Tutela*, "the defence," i. e. (concrete) *tutores*, "the guardians," Gr. § 324, 2. Cf. 3, 201, and *custodia*, *l.* 142.

170. *Annis ævoque*, Gr. § 325, 4.—*Soluti*, "worn out."

172. *Narrarent casus.* "Were talking of the events which had occurred in that place."

174. *Cacumine*, "a tree-top."

178. *Gemino corpore*, "two bodies."—*Truncos*, sc. *factos.*

179. *Non vani*, i. e. veracious.—*Neque erat cur fallere vellent*, Gr. § 264, 7, Note 3.

182. *Coluêre*, sc. *deos*, "honored."

BOOK IX.

Death of Hercules.

Hercules, after performing the labors imposed upon him by Eurystheus, visited the court of Œneus, king of Ætolia, where he became a competitor for the hand of Deïanira, the daughter of the Ætolian king, who had promised to give her in marriage to that suitor who should vanquish all his rivals. The other suitors, with the exception of Achelous, yielded their pretensions without a contest, and Hercules having vanquished him obtained the prize. Afterwards, as he was crossing the river Evenus, which was swollen by rains, Nessus the Centaur offered to carry Deïanira over the stream, which having done he treacherously attempted on reaching the farther bank to carry her off, but was slain by Hercules by means of an arrow dipped in the poisonous blood of the Lernean hydra. As Nessus was dying, he gave to Deïanira his garment wet with his blood, and thus infected with the poison of which he died, at the same time telling her that the garment had the power of recalling the affections of her husband, should they ever be estranged from her. The following story relates to the fatal effect of this garment, when subsequently presented to Hercules.

1. *Medii mora temporis*, "the space of intervening time," "the interval;" Cf. 8, 109; A long time had elapsed after the death of Nessus before the events occurred which are now to be related.—*Acta*, "the deeds," instead of *fama factorum*, the fame of his deeds.
2. *Implêrant terras odiumque.* An example of dilogia in which the verb first signifies, in connexion with *terras*, "to fill with their fame," and then in connexion with *odium*, "to satiate." Cf. 2, 311.—*Novercæ*, i. e. of Juno.
3. *Victor ab Œchalia*, "the Œchalian victor," or victor at Œchalia. Eurytus, king of Œchalia, a town in Eubœa, had offered his daughter Iole in marriage to the man who should excel him in archery. He was vanquished by Hercules, but refused to make good his promise. Hercules having on this account made war upon him, slew both him and his sons, and carried off Iole.
4. *Vota*, "promised," i. e. on condition that he should be victorious.
5. *Quæ veris addere falsa gaudet*, Gr. § 273, Note 7.
6. *E mintmo*, "from the smallest beginning." Cf. 12, 1–25.

7. *Amphitryoniaden* depends on *Fama loquax præcessit ad aures tuas*, which supplies the place of a verb of saying, Gr. § 272, N. 1.—*Ioles ardore teneri*, "had been seized with a passion for Iole."

8. *Credit amans*, sc. *Deianira*.—The expression seems to imply that she believed the report the more readily *because* of her affection for him; see Andrews's First Latin Book, Less. 122, 2.—*Veneris novæ*, "of a new mistress."

10. *Diffudit*, "diffused, i. e. alleviated."

11. *Pellex*, sc. *Iole*.

12. *Aliquidque novandum est* (sc. *mihi*), "I must devise some measure."

13. *Calydona*. Calydon was her native place.

14. *Si nihil amplius*, sc. *faciam*.

15. *Incursus*, "projects, plans."—*Omnibus*, sc. *aliis incursibus*.—*Illi*, sc. *Hercule*.

17. *Reddat*, Gr. § 264, 5.

18. *Ignaroque Lichæ*, "unconscious," viz. of the mischief to be occasioned by his mission.—*Nescia*, sc. *Deianira*.—*Quid tradat*, Gr. § 265.—*Luctus suos*, by metonymy, Gr. § 324, 2, "her own sorrows," i. e. "the cause of her grief."

20. *Det*, sc. *Lichas*, Gr. § 262, R. 4.—*Viro*, "to her husband."—*Heros*, i. e. *Hercules*.

21. *Humeris. Induere*, in the active voice, takes a dative of that upon which the dress, &c., are put, and of course retains the same case in the passive, Gr. § 234, & 224, N. 1, and Andrews's First Latin Book, § 124, 4.—*Virus Echidnæ*, i. e. *venenatam vestem*, Gr. § 234, R. 1, cf. 4, 163. Having put on this garment, he proceeds with the sacrifice previously begun, see *l.* 3.

22. *Tura dabat—et verba precantia*, a zeugma or dilogia, Gr. § 323, 1, (2), cf. 6, 17. Cf. note on *l.* 2. *Verba precantia*, cf. *verba excusantia*, *l.* 78.—*Primis flammis*. Incense was thrown into the fire at the commencement of the sacrifice.

23. *Fundere*, is commonly construed with *de* or *ex*, but see Gr. § 255, R. 3, (*b*.)

24. *Incaluit*, "was warmed," i. e. was excited by the heat of the sacrifice.—*Mali*, i. e. *veneni*.

25. *Herculeos*, Gr. § 211, R. 4. So in *l.* 16, *Nesseo*.

27. *Malis*, "his sufferings."

30. *Trahit illa*, sc. *vestis*.—*Fædumque relatu*, Gr. § 276, III.

33. *Quondam*, i. q. *nonnunquam*. Cf. 8, 9. So *olim*, 11, 145.

35. *Nec modus*, sc. *mali*.

36. *Cæruleus*, "dark," from the effect of the poison. Cf. *lurida aconita*, 1, 147.

39. *Cladibus*, "sufferings; torments."—*Saturnia*. Juno had ever been the implacable enemy of Hercules.—*Pascere*, see note on 6, 133.

41. *Si miserandos et hostes*; "if even an enemy, is to be pitied." The manuscripts have *hosti*.

42. *Hostis tibi*, Gr. § 211, R. 5.—*Ægram*, "exhausted."

43. *Natus*, here followed by the dative, is sometimes in Ovid construed with *ad* or *in* and the accusative: see 2, 222, and 15, 58; and sometimes with the infinitive, 15, 62.

44. *Hæc dona*, "such gifts."—*Novercam*, cf. 1, 147.—In the follow-

ing lines Hercules briefly enumerates his most celebrated labors, imposed upon him by Eurystheus at the instigation of Juno.

45. *Ergo* in abrupt discourse marks the indignation of the speaker, "Is it then all in vain that I," etc; cf. 7, 101.—*Peregrino cruore.* Busiris, king of Egypt, is said to have offered in sacrifice all strangers who entered his kingdom. He was slain by Hercules.

46. *Parentis*, sc. *Terræ.*

47. *Antæo.* Antæus was the son of Terra, and hence, when thrown upon the earth, he constantly received new strength. Hercules perceiving this, raised him from the earth and strangled him.—*Pastoris, Iberi*, i. e. Geryon. One of the labors of Hercules, imposed by Eurystheus, was the driving away of the herds of Geryon.

48. *Cerbere.* Another of the labors of Hercules was the chaining of the three-headed dog Cerberus that guarded the infernal regions, and bringing him forth to the light of day. Cf. 4. 130.—*Movit*, cf. 1, 55.

49. *Manus*, sc. *meæ.*—*Validi tauri.* Hercules subdued the Cretan bull afterwards slain by Theseus, and led him alive to Eurystheus.

50. *Vestrum opus Elis habet.* The stable of king Augeas at Elis, in which three thousand oxen had been kept for thirty years, Hercules had cleansed in a single day, by turning the course of the river Alpheus, so that it should pass through it.—*Vestrum* refers to the preceding vocative *vos manus.*—*Stymphalides undæ.* Stymphalus was the name of a mountain, river, and lake in Arcadia, which were infested by a species of birds that laid waste the country and destroyed the inhabitants. These by command of Eurystheus were slain by the arrows of Hercules.

51. *Partheniumque nemus.* A stag with brazen hoofs which frequented the mountain Parthenius in Arcadia, and which was sacred to Diana, was taken alive by Hercules after a long pursuit, and conducted to Eurystheus.

52. *Balteus.* The Amazons, a tribe of martial women, lived near the river Thermodon in Cappadocia. One of the labors of Hercules was the conquest of the Amazons and the taking of a precious girdle from their queen, Hippolyte.

53. *Pomaque.* The golden apples in the gardens of the Hesperides, near mount Atlas are here meant. These were guarded by a wakeful dragon, but were nevertheless carried off by Hercules. Cf. 4, 287, *sq.*—*Non custodita*, "ineffectually guarded."

54. *Centauri.* While Hercules was going in pursuit of the Erymanthian boar, he was attacked by the Centaurs, whom he defeated.—*Mi* for *mihi* rarely occurs in Ovid, cf. 13, 500.

55. *Arcadiæ vastator aper.* A wild boar, which infested the Erymanthus, a mountain of Arcadia, was taken by Hercules and brought upon his shoulders to Eurystheus. —*Hydræ.* A many-headed hydra infested the Lerna, a lake near Argos. This was attacked by Hercules, who found that when one of the monster's heads was cut off, two others came up in its place. This he at length prevent-

ed by cauterizing the wounds, and by this means overcame and destroyed it. The celebrated arrows of Hercules acquired their deadly power by being dipped in the gall of this hydra.

57. *Quid, quod*, see *quis* in the Lexicon, *no.* I. B, and cf. 5, 365, and note.—*Thracis equos.* These were the famous horses of Diomedes, king of Thrace, who was accustomed to cause all strangers entering his country to be devoured by them.

58. *Vidi—visaque.* See 1, 30.

59. *Ipsosque*, sc. *equos.*

60. *Moles Nemeæa;* i. e. the huge Nemean lion. A monstrous lion was ravaging the country around Nemea, a city of Argolis. This Hercules strangled in his arms and ever after bore his skin as a trophy.

61. *Hac cælum cervice tuli.* When Hercules was sent by Eurystheus to bring the golden apples of the Hesperides, he persuaded Atlas to go for them, while he in the mean time took the place of Atlas in supporting the heavens on his shoulders.

63. *Nova pestis*, see *l.* 24, *sqq.*—*Cui nec resisti potest*, "to which resistance cannot be made," i. e. which cannot be resisted, Gr. § 209, R. 3, (6.)

64. *Pulmonibus errat;* the ablative of place poetically, Gr. § 254, R. 3, *med.*

66. *At valet Eurystheus; et sunt*, etc. The contrast seen by Hercules to exist between the prosperous condition of his oppressor Eurystheus and his own miserable fate, raises in his mind a momentary doubt not only of a superintending Providence, but even of the existence of the gods.—*Sunt, qui credere possint?* Gr. § 264, 6.

69. *Facti*, "of the deed," i. e. of the wound.

70. *Frementem.* The commonly received reading is *trementem* and this is retained by Loers.

71. *Infringere*, "to tear off," others read *refringere.*

72. *Trabes*, i. e. *arbores.* Cf. 11, 279, and 355.—*Irascentem montibus*, "wreaking his vengeance on the mountains."

78. *Patrio.* Jupiter was the father of Hercules.—*Tendentem brachia cælo*, Gr. § 225, IV. R. 2.

74. *Lichan.* See *l.* 20.

75. *Rabiem omnem*, "perfect phrensy."

76. *Licha*, Gr. § 204, Exc.

78. *Verba excusantia*, cf. *l.* 22, 5, 90.

79. *Genibusque manus adhibere*, "to embrace his knees," as a suppliant.

81. *Mittet in Euboïcas—undas.* When the distance of Œta from the Eubœan sea is considered, the poet will not seem to have been specially regardful of probability in this statement.

82. *Aërias* denotes a high elevation, "through the upper air."

84. *Per inane*, cf. 4, 354.

86. *Prior ætas*, "a former age, antiquity."—*Edidit*, "declared."

87. *Brevis*, "small."

92. *Visuras iterum*, cf. *arsurus iterum*, 2, 244, where also as here, the participle in *rus* denotes something decreed by the fates.—During the siege of Troy, an oracle declared that that city could not be taken, unless the arrows of Hercules, which were then possessed by Philocte-

tes, were brought thither. These arrows had first visited Troy in the war which Hercules had waged with Laomedon.

94. *Ferre*, "to bear," i. e. to have, to receive.—*Pœante satum*, sc. *Philoctetem*.

95. *Subdita* (*est*,) sc. *pyræ*.—*Agger*, i. e. *pyra*, the funeral pile, also called in *l.* 96 *congeries silvæ*.

96. *Nemeæo vellere*, i. e. "the skin of the Nemean lion," cf. *l.* 60.

97. *Clavæ*. This was the customary weapon of Hercules.

98. *Convíva jaceres*. The author here alludes to the Roman custom of reclining at table.

101. *Securos*, "unconcerned."

102. *Vindice terræ*. Hercules is called *vindex terræ*, on account of his freeing the earth from so many monsters.

103. *Sensit enim*, sc. *illos timere*.

106. *Memoris*, "grateful," i. e. to Hercules, for his benefits to the world.—*Dicor*, i. e. *sum*.

107. *Tuta est*, "is protected."

108. *Hoc*, i. e. this concern of yours. —*Immanibus*, "transcendent, mighty."

110. *Ætæas*, cf. *ll.* 91 and 67.

111. *Omnia*, sc. *alia*.

112. *Materna parte*. His mother Alcmena was mortal.—*Vulcanum potentem*, "the power of Vulcan," —the concrete instead of the abstract.

117. *Hercule deo dolituru erit*, "shall be grieved that Hercules is a god." For other constructions with *doleo* see that word in the Lexicon no. II.

118. *Data præmia*, etc., i. e. *is dari esse præmia nolet*, Gr. § 278, 4, *sed meruisse dari sciet*, *&c.*

119. *Meruisse dari*, sc. *hæc præmia*.

121. *Duro vultu*, "sour looks."—*Ultima*, i. e. the words *si quis—probabit*.

123. *Populabile flammæ*, Gr. § 228, R. 1.

125. *Ab imagine ductum matris*, "from the image," i. e. "the person or nature of his mother."

130. *Parte meliore*, i. e. *immortali*, cf. 15, 328.

131. *Gravitate verendus*, cf. *majestatem verendam*, 4, 220.

133. *Radiantibus intulit astris*. Hercules became a constellation.

BOOK X.

Orpheus and Eurydice.

Orpheus, an illustrious Thracian bard, son of the Muse Calliope and of Apollo, or of Œagrus king of Thrace, descends into the lower world to bring back his wife Eurydice, one of the nymphs, who had died by the bite of a serpent. He obtains permission for her to return with him, on condition that he shall not look back at her as she follows him in the ascent. He looks back, however, and she vanishes from his sight. See the same story in Virg. Georg. 4, 452, &c.

1. *Inde*, i. e. from Crete, where Hymen had been present at the nuptials of Iphis and Ianthe.—*Croceo*. The poets every where represent Hymen as clad in garments of this color.—*Amictu*, "robe."
2. *Ciconum ad oras*. Here the nuptials of Orpheus and Eurydice were about to be celebrated.
3. *Orpheă*. This use of possessives in *eŭs* instead of the genitive of their primitives is common in Ovid. See Gr. § 128, I. 1, (*d.*) and § 211, R. 4.—*Nequicquam*. Hymen was indeed present at the marriage of Orpheus and Eurydice, but came with inauspicious omens.—*Vocatur*, sc *ad nuptias*.
4. *Solennia verba*, i. e. "the customary festive songs."
6. *Fax quǒque quam tenuit*. Hymen is always represented as bearing a torch.
7. *Motibus*, i. e. by waving to and fro in the air.
8. *Auspicia*, i. q. *omen*, *l.* 5.—*Gravior*, "more sad," cf. 18, 503.—*Nupta nova*, sc. *Eurydice*.
9. *Naĭadum*. Eurydice was herself one of the Naiades, or, as others say, one of the Dryades.
10. *Occĭdit*, "fell," i. e. died.
11. *Ad superas auras*, "in the upper air," i. e. on the earth. It is opposed to *umbras* in the next line. Cf. Virg, G. 4, 486.—*Rhodopeĭus vates*, i. e. *Orpheus*. Rhodope was a Thracian mountain.
12. *Ne non tentaret*, "that he might not omit to try" if he could move the shades by his music.
18. *Tænariă portă*. At the promontory of Tænarus in Laconia was a dark cavern, which was supposed to lead to the lower world. Cf. 4. 112.
14. *Leves populos*, sc. *umbrarum*, "the light or shadowy throngs" of spectres or ghosts.—*Simulacra functa sepulcris*, i. e. the shades of

those who had been interred. See 4, 115, and note.

15. *Aditt.* *It* and *et* in the terminations of verbs are often lengthened in the arsis, Gr. § 309, 2.—*Inamœna*, "unpleasant," i. e. by litotes, "gloomy, dreary, dismal."

16. *Umbrarum dominum*, sc. *Plutonem.*—*Pulsisque ad carmina nervis*, "and touching his lyre in accompaniment of his song." The poets say *pellere*, *pulsare*, *percutere* or *movere nervos*.

18. *Decidimus*, "descend." Others read *recidimus*, "descend again," alluding to the doctrine that the souls of men originally proceeded from the Lower World.—*Quicquid mortale creamur.* This expression is more general than would have been *quiqui* or *quicunque mortales creamur*, as the former includes all mortal things as well as persons: "to which all we mortal things come."

19. *Positis*, like *missis ambagibus*, lit. "laying aside circumlocution," i. e. "directly."

23. *Nec uti vincirem guttura.* This is putting by metonymy the antecedent for the consequent, *vincirem guttura*, for *extraherem monstrum.* He was not about to bind Cerberus and drag him forth to light, as Hercules had done.—*Medusæi monstri*, i. e. Cerberus, who was born of Echidna, the daughter of Chrysaor, who sprung from the blood of Medusa, and was clothed with vipers in place of hair. See note on 4, 409.

26. *Supera ora*, "the Upper World," is opposed to *hic*, i. e. here in the Lower World.

27. *Esse*, sc. *notum.*

28. *Veterem rapinam.* Allusion is made to the carrying away of Proserpine, see above 5, 179,—395.

29. *Vos*, sc. *Plutonem et Proserpinam.*—*Per ego hæc loca.* *Per* in prayers and exclamations is often separated from its object by an intervening pronoun, Gr. § 279, 10, and (*e.*)

30. *Chaos*, which here signifies the Lower World or the kingdom of darkness, is used in a wider sense in book 1, 5–20.

31. *Properata retexite fata*, "weave anew her accelerated fates." The meaning will not be essentially different, if we give to *re* its signification of *undoing.* *Retexite* will then signify "unravel the web of her premature fate," that she may recommence her life prematurely terminated. Allusion is made to the Parcæ or Fates, by whom was spun the thread of human life, and for *fata* some read *fila.*

32. *Omnia debentur vobis*, "are destined for you."

36. *Hæc quoque*, sc. *Eurydice.*

37. *Juris erit vestri*, "will belong to you," Gr. § 211, R. 8, (2)—*Poscimus usum*, sc. *Eurydices*, "I ask for a limited time the society of Eurydice."

38. *Veniam*, sc. *hanc*, "this indulgence," this favor or boon—*Certum est mihi*, "I am resolved," Gr. § 222, 3.

39. *Nolle redire*, "not to return." The verbs *volo* and *nolo* are used with an infinitive for the purpose of expressing a resolution with more mildness or politeness.

40. *Ad verba*, "as he spoke," or "in accordance with his words."

42. *Stupuit*, "stood still," as if forgetful of itself, Gr. § 324, 34.—*Orbis*, i. e. *rota*.

43. *Jecur*, sc. *Tityi.*—*Urnisque vacarunt*, "left their pitchers."

44. *Belides*, otherwise called Danaides, granddaughters of Belus and daughters of Danaus. See Belus and Danaus in the Lexicon. For the murder of their husbands, they were condemned, in the infernal regions, to fill with water a cask full of holes.

45. *Eumenidum*. See note on 4, 131.

47. *Sustinet oranti—negare*, "can not bear to deny his request." Cf. 4, 126.

48. *Umbras recentes inter*. In prose *inter* sometimes follows a relative or even a demonstrative pronoun, but the arrangement here is poetic. Gr. § 195, R. 1.

49. *De vulnere tardo*. Cicero has *claudicante ex vulnere*, De Or. 2, 61.

50. *Heros*. Orpheus was entitled to this name, as his mother Calliope was a goddess.

51. *Ne flectat* follows *legem accipit* as a verb of commanding, Gr. § 273, 2.

52. *Futura*, sc. *sint*. *Ut* is to be supplied.

53. *Carpitur*, sc. *ab illis*, "they pursue."—*Muta silentia*, "the deep silence."

56. *Ne deficeret*, "lest she should fail or give out."

58. *Intendens*, sc. *illa.*—*Prendi*, sc. *ab Orpheo*.

61. *Quid enim quereretur*, "for what else had she to complain of."—*Se amatum*, sc. *esse*. Besides the two constructions of *queror* in the text, see other constructions in the Lexicon.

62. *Supremumque vale*, Gr. § 34, 4, and § 205, R. 8.

65. *Quàm tria qui timidus*. The poet here alludes to a story the particulars of which are unknown. It probably relates to some one who was turned to stone at the sight of Cerberus, when he was dragged to light by Hercules.—*Medio*, sc. *collo*.

68. *Quique*, i. e. *Non aliter stupuit quàm Olenos, qui*, etc. Of this fable also nothing is known except what is here related. It would seem that Lethæa, the wife of Olenos, was so vain of her beauty as to excite the indignation of the gods, and that Olenos in attempting to divert to himself the punishment intended for her, had with her been turned to stone.

70. *Junctissima pectora*. *Pectus* is sometimes used like *caput* to denote a person. Cf. 15 219 and note.

71. *Humida Ide*, cf. 2, 217.

72. *Orantem*, sc. *Orpheum.*—*Transire*. sc. *Styga*.

73. *Portitor*, sc. *Charon.*—*Septem*. A favorite number with the ancients; cf. 5, 374.

HYACINTHUS CHANGED INTO A FLOWER.

Ovid represents Orpheus as continuing to mourn the death of Eurydice; and while he touches his lyre the trees are moved and drawn together to him. After singing of Ganymede, who was carried by an eagle to heaven, where he became the cup-bearer of Jupiter, he next proceeds to the story of Narcissus.

78. *Te quoque*. Mention had just before been made of the removal of Ganymede to heaven.—*Amy-*

clide, i. e. *Hyacinthe*. Some say that Hyacinthus is called Amyclides as being the son or grandson of Amyclas, a king of Laconia, according to others the name is derived from the town of Amyclæ, and signifies generally a Lacedæmonian. Ovid seems to represent him as the son of Œbalus, *l.* 105. *In æthere*, i. e. *in cælo*.

79. *Spatium*, i. e. *tempus*.

80. *Quà licet*, cf. 2, 104.—*Æternus*, "immortal." The root of the hyacinth is perennial.

81. *Piscique Aries succedit*. The sun enters Aries at the vernal equinox, this being the first, as Pisces is the last of the constellations in the zodiac. The constellation Pisces is called *aquosus* according to Heyne on Virg. G. 4, 234, because it betokens rain.

82. *Oreris*, Gr. § 177.

83. *Medius*, "midway between."—*Venientis et actæ noctis*, "the coming and the past night." The noon or mid-day is spoken of by circumlocution. See note 5, 247. —*Titan*, see 1, 10 and note.

85. *Pinguis olivæ*, cf. 6, 94 and note.

86. *Lati disci*. The *discus* is called *latus* on account of its broad lenticular form.

87. *Libratam*, "whirled around."—*Aëras*. See note 9, 82.

89. *Recidit*. Respecting the quantity of *re*, see 6, 65 and note.

92. *Tænarides*, i. e. Hyacinthus.—*Illum*, sc. *orbem*, i. e. *discum*.

93. *Repercussum*, "caused to rebound,—rebounding." *Subjecit*, "raised."

97. *Admotis—herbis*. Apollo was the inventor of the healing art, cf. 1, 476, *sq*.

101. *Illa* refers to *violas* and *papavera*, as well as to *lilia*, Gr. § 205, R. 2, (2.)

103. *Jacet*, "sinks." *defecta*, "deficient in, destitute of," Gr. § 250, 2, (2.)

105. *Œbalide*, i. e. *Hyacinthe*, see note *l.* 78.

106. *Tuum, mea crimina, vulnus*, Gr. § 204. *Crimina*, objectively: see the Lexicon.

107. *Tu dolor es*, sc. *meus*.—*Mea dextera leto inscribenda tuo est*. In the active voice *inscribere* with an accusative and a dative sometimes signifies, "to attribute, to ascribe:" the person to whom the action is ascribed being in the accusative and the crime in the dative, (see 15, 69) and hence in the passive *mea dextera leto tuo inscribenda est* signifies, "my hand is to be charged with your death," i. e. "your death is to be ascribed to my hand." The poet expresses substantially the same idea in no less than four forms in the course of three lines.

109. *Nisi si*, the same as *nisi*.—*Nisi culpa potest et amasse vocari*, "unless to have loved can also be called a fault."

112. *Fatali lege*, "by the law of fate," i. e. by that law which required that the gods should be immortal. Cf. 1, 544, *sq*.

113. *Memorique hærebis in ore*, "shalt cleave to my mindful lips;" i. e. my lips shall never cease to speak of you.

115. *Flosque novus*, "and (changed to) a new flower."—*Scripto*, "in your inscription."—*Gemitus nostros*. The hyacinth (not however the flower now called by that name, see *hyacinthus* in Lex. no.

II.) is said to be marked with characters resembling the Greek *αἰ*, "alas." Cf. 13, 394 *sq.*

116. *Fortissimus heros.* Ajax is meant, the first two letters of whose name in Greek is likewise *αἰ.*

117. *Foliaque legatur eodem*, Gr. § 254, R. 3, *med.*

118. *Vero Apollinis ore.* The Delphic oracle, relied upon for its truthful responses, was but the voice of Apollo.

121. *His—illis*, Gr. § 207, R. 23, (*a.*) & (*b.*)—*His* is to be referred generally to flowers of this kind; but some read *huic.*

125. *Ducere literam*, "to form, write." Cf. 1, 535.

127. *In hoc ævi*, Gr. § 212, R. 3.

128. *Pompa*, which is properly a solemn procession, is here used by metonymy for the images and other things carried in the procession.

BOOK XI.

The Wish of Midas.

In the commencement of this book Ovid relates the death of Orpheus, who was torn in pieces by the Thracian women, and who in turn were changed by Bacchus into trees. After this Bacchus leaves Thrace and visits the country watered by the Pactolus.

1. *Hunc.* i. e. Bacchus.

5. *Cum Cecropio Eumolpo*, Gr. § 249, III.—The final *o* of *Cecropio* remains unelided and is long, Gr. § 305, 1. The line is spondaic. Cf. 2, 243 and note.

6. *Qui*, sc. *Midas.—Simul*, i. e. *simul ac.*

7. *Adventu*, "on account of the arrival."—The ablative here appears to be equivalent to *propter* with the accusative, see *reipublicæ magnitudine*, in Andrews's Sallust, Cat. 31, and the note.—*Egit*, "celebrated."

8. *Junctas ordine*, "successive."

9. *Collegerat agmen*, a figure derived from military affairs, "had brought up the rear of the lofty train of stars." Cf. 2. 113.

10. *Lydos in agros.* Bacchus with his attendant train was at this time in Lydia.

11. *Rex*, sc. *Midas.—Juveni alumno*, i. e. to Bacchus, who enjoyed immortal youth.

12. *Huic*, sc. *Midæ.—Optandi muneris*, "of choosing" or "to choose a gift."—*Inutile, per litoten*, Gr. § 324, 9, for *perniciosum.* So *l.* 32,

nec egentes.—*Fecit arbitrium*, "granted the power," i. e. "authorized, permitted," cf. *l.* 11.

13. *Altore.* Bacchus had been brought up by Silenus.—*Recepto*, Gr. § 274, R. 5, (*a.*)

14. *Quicquid contigero.* The indicative is used after pronouns and relative adverbs which are either doubled or have the suffix *cunque*, Zumpt's Gr. § 521.

15. *Vertatur*, sc. *ut*, Gr. § 273, 1, (b.)

16. *Munera solvit*, "bestows the gift."

17. *Indoluit*, sc. *Liber.*—*Petisset*, Gr. § 266, 3.

18. *Berecynthius heros*, i. e. Midas, who as some say, was the son of Berecyntia or of Cybele, and hence has the appellation *heros*.

19. *Polliciti fidem*, "the faithfulness of the promise."—*Singula*, "one thing after another."

20. *Non alta fronde*, &c. The order is, *non alta ilice virgam fronde virentem detraxit.*—*Fronde virentem*, "with verdant foliage."

24. *Massa*, sc. *auri.*—*Cereris.* Corn was the gift of Ceres. Cf. 5, 179, *sq.* and *l.* 35.

25. *Demptum arbore. Demo* is construed with *de*, *ab* or *ex*, with the simple ablative or the dative. Gr. § 242 and Remarks 1 and 3.

29. *Palmis*, i. e. *a palmis.*—*Danaen*, see *Danaë* in Lex.

30. *Vix spes ipse suas animo capit*, "scarcely can he (even) in imagination realize his future prospects."—*Fingens*, "while imagining."—*Omnia*, sc. *esse.*

32. *Nec egentes*, i. e. *et habentes.*—*Tostæ frugis.* Corn was dried at the fire, that it might be ground more easily, cf. Virg. G. 1, 287. The words are here used periphrastically for bread.

36. *Premebat*, "covered."

37. *Auctorem muneris*, i. e. Bacchus, from whom he had received this gift, but here by a bold figure used for *vinum.* So *undis* for *aquâ*, Gr. § 324, 2.

38. *Videres*, Gr. § 261, R. 4.

42. *Meritus*, Gr. § 205, R. 15.—*Inviso ab auro*, Gr. § 248, II., & Note.

43. *Splendida*, "shining," with gold; see *l.* 48.

45. *Specioso damno*, "this splendid misery," Gr. § 324, 28.

46. *Mite deûm numen:* a periphrasis for *mitis deus.*—*Mite*, "merciful."—*Peccâsse fatentem*, i. e. *Midam fatentem se peccâsse*, Gr. § 239 R. 2.

47. *Restituit*, "restored," i. e. to his former condition or nature.—*Factique fidem, data munera, solvit*, "he annuls the promise of the fact, the gift that he had conferred," i. e. he revokes the assurance that the touch of Midas should transmute every thing to gold, which assurance constituted the boon which he had conferred. The text of the passage however is doubtful.

48. *Neve*, "and that not."—*Male optato*, cf. 2, 147.

49. *Vade.* Midas was still in Lydia, whither he had gone to restore Silenus.—*Vicinum Sardibus amnem*, i. e. the Pactolus.

50. *Jugum ripæ*, "the elevation of the bank," i. e. the high bank.—*Labentibus obvius undis*, i. e. "up the stream."

53. *Eluc* with *corpus* signifies "to wash, to cleanse;" with *crimen*,

"to wash out, to efface." This is a species of Zeugma. Gr. § 823, 1, (2.) *Crimen*, objectively, see Lex.

54. *Jussæ aquæ*, cf. *l.* 228, and 1, 399 and note.—*Vis aurea*, "the golden virtue," i. e. the power of changing everything to gold.

55. *Cessit*, "passed."

56. *Jam veteris*, "now ancient."—*Percepto*, "received." The order is, *Nunc quoque percepto semine venæ jam veteris arva rigent pallentia glebis auro madidis.*

57. *Madidis*; "full of, impregnated with."—*Pallentia*, "yellow."

THE JUDGMENT OF MIDAS.

58. *Perosus opes.* Midas, to avoid the sight of wealth which the city afforded, took up his residence in the country.

59. *Pana*, Gr. § 80, I. Remark.

60. *Ut antè*, i. e. as when he requested Bacchus to bestow upon him the power of turning all things to gold.

61. *Domino*, "its possessor."—*Præcordia mentis*, "the seat of the mind," a periphrasis for *mens*.

62. *Riget*, "stands, rises, or towers up."—*Arduus alto in adscensu*, "steep in its high ascent."

63. The Tmolus is a range of mountains extending from the Ægæan sea in an easterly direction between Sardis and Hypæpa.—*Clivoque utroque*, "in both acclivities," i. e. "on both sides."

64. *Sardibus hinc*, i. e. on the North.—*Illinc parvis Hypæpis*, i. e. on the South.

65. *Jactat*, "boasts or makes a parade of."

66. *Levi*, "light or trivial," in regard to its subject matter.—*Modulatur*, "accompanies."

67. *Præ se; præ suis* would more directly correspond to *Apollineos cantus.* The temerity of Pan is manifest, when we remember that Apollo was the god of music and of song. Cf. 1, 473.

68. *Sub*, "before."—*Tmolo.* Tmolus is here taken for the god of mount Tmolus, just as the name of a river is often also the name of the god of that river, but sometimes the idea of the god and that of the mountain or river seem to be blended into one.

70. *Cærula*, "azure." Mountains when seen from a distance have this hue.

72. *Deum pecoris*, i. e. *Pana.*—*In judice nulla mora est*, i. e. the judge is ready.

73. *Ille*, "the former," i. e. *Pan.*

74. *Barbarico*, i. e. *Phrygio.* A Phrygian king was naturally pleased with the music of Phrygia.—*Aderat.* Many others also were present at the contest, as appears from *l.* 85.—*Canenti*, sc. *Pani*, "while he sung."

75. *Delenit.* Loers retains *deliniit*, which appears to be objectionable on account of the mingling of tenses, but still more on account of the quantity of the 2d syllable, *delĭniit*, which should be long.—*Post hunc*, sc. *Pana*, i. e. after listening to Pan's performance.

76. *Vultum*, sc. *Tmoli.*—*Sua silva; sua* refers to *Tmoli* understood, Gr. § 208, (7.)

77. *Laurus.* The laurel, it will be remembered, was sacred to Apollo; cf. 1. 501, *sq.*—*Caput vinctus*, Gr. 234, II.—*Ille*, sc. *Apollo.*

78. *Palla*, "a robe or gown."

79. *Dentibus Indis*, "with Indian teeth," i. e. "with ivory."

81. *Artificis status ipse fuit*, "the posture itself was that of a master."

83. *Submittere*, "to place or rank beneath," i. e. "to confess to be inferior."

88. *Trahit in spatium*, "lengthens, extends."

89. *Imo*, "at the bottom."—*Dat posse moveri*, "imparts mobility or the power of motion." *Do* is often followed poetically by an infinitive.

90. *Cetera*, "his other parts." *In*, "in regard to."

91. *Induiturque aures*, Gr. § 234, R. 1, (*a*.)

92. *Pudore*, "disgrace." Cf. *dedecus*, *l.* 96.

94. *Longos*, "when long."

95. *Hoc*, "this thing," i. e. the transformation before mentioned.

96. *Cupiens*, "though desirous."—*Effere sub auras*, "to divulge, publish abroad."

99. *Voce parva*, "low—." So sometimes, *voce magna*, "loud—."

100. *Indicium suæ vocis*, "that is the disclosure made by his voice."

102. *Creber arundinibus*, Gr. § 250.

104. *Agricolam*, i. e. the servant who had dug the ground and buried his words there, from which as seeds the reeds had sprung.

105. *Coarguit aures*, "makes known, betrays."

THE SHIPWRECK OF CEYX.

Dædalion, king of Trachin, having been changed by Apollo into a hawk, his brother Ceyx, leaving his wife Halcyone, the daughter of Æolus, prepares to set off upon a voyage to Claros, to consult the oracle in that place respecting the fate of his brother.

106. *Interea*, i. e. while Peleus, of whom Ovid had previously been speaking, and who had for some time lived at the court of Ceyx, was wandering as an exile.—*Fratris sui* (*prodigiis*), i. e. at the prodigies which occurred in respect to his brother, viz. his transformation into a hawk.—*Fratremque secutis prodigiis*, "at the prodigies which followed his brother," i. e. at the prodigies which happened subsequently to the transformation of his brother. The poet refers particularly to prodigies in which Peleus was specially concerned, and which occurred while he remained at Trachin.

107. *Anxia pectora*, Gr. § 234, II. The English order of this passage is, *Interea Ceyx turbatus anxia pectora prodigiis fratris sui et* (*prodigiis*) *secutis fratrem*.

108. *Consulat ut* i. e. *ut consulat*.—*Oblectamina*, "the solace." The oracles are so called on account of their being resorted to by mankind when in affliction.

110. *Phorbas*. This chieftain at the head of a predatory band of Phlegyans, was at that time rendering the access to the temple at Delphi peculiarly dangerous.

111. *Moverat aura rudentes*. This was the signal to the sailors to lay aside their oars and spread their sails.

112. *Obvertit lateri*. They turn the oars from their comparatively pendent position to one more nearly horizontal upon the side of the ship; i. e. they lay aside their oars. In 3, 260, *obvertere* without *lateri* signifies to turn towards the water, to ply.

113. *Cornua* is here taken by synecdoche for *antennas*, and *arbore* for *malo*, Gr. § 324, 3.

114. *Carbasa deducit.* The sails when not in use, were fastened to the sail-yards, and hence *deducere carbasa* is "to unfurl or spread the sails." Cf. 3, 247, and note.

115. *Minus—amplius*, Gr. § 256, R. 6.

116. *Longèque erat. Sum* often takes an adverb in the predicate where an adjective is required in English. See Andrews's Dict. Sall. and Gr. § 203, 2.—*Utraque tellus*, sc. *Trachin* and *Ionia.*

117. *Sub noctem*, "at the approach of night."—*Albescere.* The whitening of the waves marks the commencement of a storm. See Virg. Æn. 7, 528.

118. *Eurus.* This was a head-wind to those who were sailing from Greece to Asia Minor.

119. *Jamdudum*, "immediately." This is a common meaning of *jamdudum* when joined with an imperative. Cf. 13, 456, and Virg. Æn. 2, 103.

121. *Impediunt jussa.* This is fully explained by the next line.

123. *Subducere remos*, "to take in the oars," lest they should be broken by the waves.

124. *Munire latus*, "to secure the sides;" i. e. to close the openings through which the oars passed.—*Ventis vela negare*, i. e. to furl the sails. Cf. *l.* 120.

125. *Egerit*, "bails out."

126. *Rapit*, "hastily lowers."—*Sine lege*, "in an irregular manner." Cf. 2, 203, and 1, 457.

129. *Nec*, i. e. *et non.* The conjunction connects *fatetur* to *pavet*, and *non* limits *scire.*

132. *Sonant clamore*, "shout."—(*Sonant*) *stridore*, "creak." Cf. Virg. Æn. 1, 87.

133. *Gravis unda*, sc. *sonat.*

134. *Æquare*, sc. *altitudine.*

135. *Inductas*, sc. *ponto*, "overspreading;" cf. 1, 263 and note.

137. *Concolor illis*, Gr. § 222. R. 1.

138. *Sternitur*, "it is levelled."

142. *Curvum æquor*, "curved, arched," descriptive of the form of the waves; i. q. *unda sinuata*, *l.* 190. The connexion is, *unda superstes sinuataque despicit undas* (*reliquas*).

144. *Dat*, sc. *puppis.—Latus icta*, the Greek accusative, Gr. § 234, II., & R. 2.

145. *Olim*, cf. *quondam*, 9, 33 and note.

147. *Sumptis incursu viribus*, "gathering strength in the onset, or as they advance."

148. *Prætentaque tela*, cf. 3, 60.

149. *Se admiserat*, "had given a loose to itself."

150. *Arma*, i. q. *armamenta*, "the tackle, rigging."

151. *Cunei*, "the wedges," i. e. the sheathing of the ship's bottom; or according to Bach, "the pins or bolts."

152. *Rima*, "the seam."

154. *Totum descendere cœlum*; so Virg. G. 1, 324, *ruit arduus æther.*

157. *Ignibus*, i. e. *stellis.*

158. *Premitur*, cf. 7, 151.

161. *Dat saltus*, "leaps." Cf. 2. 164, and 3, 183.—*Texta*, "frame."

162. *Numero omni*, sc. *commilitonum suorum.—Præstantior*, "braver."

164. *Spe potitur*, i. e. *potitur eo, quod speraverat.* See *spes* in Lex. *no.* I. B. 1.—*Potitur.* Gr. § 177.

165. *Tamen* refers to *etsi* or *quamvis* understood with *inter mille viros.*

167. *Vastiùs*, "more furiously."—*Decimæ undæ*, i. q. *decumanæ undæ*, "the tenth wave," i. e. a great wave, the ancients believing that every tenth wave exceeded the others in size. The Greeks held the same opinion in regard to every third wave, which they called τριτυμία.—*Ruit impetus undæ*, "the violence of the waves," instead of "the violent waves."

169. *Velut in captæ descendat mœnia navis. Velut*, "as it were," is often thus used to soften a bold figure. The ship is here compared to a beleaguered town, and the waves to soldiers scaling its walls.

170. *Pars*, sc. *maris.—Igitur*, "then."

177. *Funera*, "funeral rites," deemed of great importance by the Greeks and Romans, as affording them a title to be admitted into the world of spirits, and of which those swallowed up in the deep would be deprived.

179. *Subeunt illi*, "occur to this one," i. e. this one thinks of.

180. *Pignoribus*, i. e. *liberis.—Cuique*, Gr. § 225, II.

183. *Vellet*, Gr. § 262, R. 4.

187. *Noctis imago*, a periphrasis for *nox.* Cf. *l.* 158.

188. *Arbor*, i. e. *malus.*

189. *Spoliis superbus*, "proud of her spoils." viz. the shattered mast and helm.—*Superstes*, in the sense of *superstans*, which is found in some manuscripts and editions.

190. *Sinuata.* "curved, arched." Cf. *l.* 142 and note.

192. *Sede suâ*, Gr. § 208, (7.)

195. *Fato functa suo est*, "perished." Cf. *l.* 220.

197. *Solebat*, sc. *tenere.*

198. *Socerum*, i. e. Æolus, the father of Alcyone.—*Patrem*, i. e. Lucifer, who was the son of Aurora and father of Ceyx.

199. *Plurima*, "most frequent."—*Nantis*, sc. *Ceycis.*

200. *Refertque*, "and calls to mind." Cf. 1, 165; according to Bach, "repeats her name."

201. *Illius*, "her."—*Sua*, "his." Gr. § 208, (1.)

205. *Niger arcus aquarum.* According to Freund this "arch of waters" is a wave which breaks over them. According to Loers it is a cloud which discharges its waters upon them.

206. *Frangitur*, "breaks." Gr. § 248, R. 1, (2.)

207. *Lucifer.* He was the father of Ceyx.—*Posses*, Gr. § 264, 1.

208. *Olympo*, i. e. *cælo.*

209. *Texit sua nubibus ora*, viz. "that he might not see the death of his son."

210. *Æolis*, i. e. Alcyone, the daughter of Æolus.

211. *Quas induceat*, Gr. § 264, 5.

212. *Festinat*, "hastens the preparation."

213. *Gerat*, "may wear."—*Inanes* has reference, not to the mind of Alcyone, but to that of the poet, who knew that her wishes for the safe return of Ceyx were all vain.

THE CAVE OF SLEEP.

215. *Ante cunctos*, i. e. *ante cunctorum templa.* Zumpt's Lat. Gr. § 767.—*Junonis.* She sacrifices to Juno because this goddess presided over wedlock.

216. *Qui nullus erat*, i. e. who had perished, Gr. § 324, 11. Cf. *l.* 821.

219. *Hoc* (*votum*), sc. *ut nullam sibi præferret.*

220. *Functo morte*, "one dead." Cf. *l.* 195.

221. *Funestâs.* A family was considered unclean, until they had performed the funeral rites for a deceased member.—*Arceat aris*, Gr. § 251 and R. 2.

222. *Iri—nuntia*, cf. 1, 270 *sq.*

224. *Jube mittat*, Gr. § 262, R. 4.—*Ceycis imagine somnia*, having the form of Ceyx, Gr. § 211, R. 6, (1.)

226. *Velamina mille colorum*, cf. 1, 270, 11, 269, and 14, 181.

227. *Arcuato curvamine*, i. e. "with the arched curve," viz. the rainbow. Cf. Virg. Æn. 5, 609.

228. *Jussi regis*, "the commanded king," i. e. the king whom she was commanded to visit. Cf. 1, 399 and note.

229. *Longo spelunca recessu*, Gr. § 211, R. 6, "a deep cave."

231. *Medius*, "mid-day."—*Cadens*, cf. *cadente die*, 4, 270.

233. *Crepuscula* is connected to *exhalantur*, by zeugma, Gr. §323, (2,) instead of which *insunt, reperiuntur*, or the like, may be supplied.

234. *Vigil ales cristati oris*, "the wakeful bird with crested head," i. e. the cock.

235. *Evocat Auroram*, cf. 4, 273.

236. *Canibusve sagacior anser*, cf. 8, 142.

238. *Convicia*, "the clamors."

239 *Habitat*, sc. *ibi.*

240. *Aquæ Lethes*, "of the water of Lethe," a genitive depending on a genitive; i. e. a river of "Lethean water," or of water producing oblivion. Such a stream is represented as flowing from the cave of Sleep, because sleep produces oblivion of care.—*Per quem*, "along which," sc. *rivum.*

243. *Lacte*, i. e. milky juice.

245. *Quæ reddat*, Gr. § 264, 7. See also Andrews's First Latin Book, Less. 134, 4, and note 1: but Loers for *quæ* has *ne.*

247. *Ebeno*, "on a frame or bedstead of ebony;" the ablative of place being used without a preposition, and *ebeno* being taken by metonymy for that which is made of ebony.

249. *Languore solutis*, cf. *l.* 285.

250. *Hunc circa*, Gr. § 195, R. 1.

252. *Messis*, sc. *gerit.* So *litus*, i. e. *habet*, Gr. § 323, 1, (2.)

253. *Simul intravit*, Gr. § 259, R. 1, (2,) (*d.*)—*Virgo*, sc. *Iris.*

254. *Vestis*, sc. *ejus*, i. e. *Iridis.*

255. *Sacra*, the house is called sacred because it was the abode of a god.—*Jacentes*, "oppressed, weighed down."

258. *Excussit tandem sibi se*, instead of *sibi somnum*, Gr. § 224, R. 2.

259. *Quid*, "why," Gr. § 235, R. 11.—*Cognovit*, sc. *eam.*

263. *Æquant imitamine*, "which resemble."

264. *Herculeâ Trachine*, Gr. § 254. Trachin is here called Herculean by anticipation, as Hercules lived here at a later period than the events here recorded.

266. *Postquam peregit*, Gr. § 259, R. 1, (2,) (*d.*)

269. *Arcus*, cf. *l.* 277.

270. *Pater*, sc. *Somnus.*—*E populo*, cf. 6, 51.

272. *Morphea*, Gr. § 80, III. Morpheus properly signifies the fashioner, from μορφή, form, shape.

—*Justos*, i. e. *quos ille exprimere jussus esset*. Cf. *l.* 228.

277. *Icelon*, i. e. "like."—*Phobetora*, i. e. "frightful, or the frightener."

279. *Trabem*, "a tree." Cf. 3, 55: 9, 72.

284. *Edita*, "commanda."

286. *Strato*, the ablative of place. Cf. *l.* 247.

VISION OF ALCYONE.

287. *Ille*, sc. MORPHEUS.

288. *Intraque moræ breve tempus*, i. e. *intra breve tempus*.—*In urbem Hæmoniam*, i. e. *in Trachina*.

289. *Abit*, v. *abeo* in Lex. no. 4.—*Positis pennis*, cf. 1, 558.

290. *Sumpta figura*, sc. *ejus*. Cf. Virg. Æn. 2, 268, *sqq*.

299. *Promittere noli*, Gr. § 267, N. & R. 3.

302. *Tuum clamantia nomen*, cf. *l.* 204.

306. *Lugubria*, sc. *vestimenta*, as in English "mourning," for "mourning apparel."

307. *Inania Tartara*. The lower world is called *inane* because inhabited only by ghosts: "empty Tartarus," or "Tartarus the land of shades."—*Mitte*, "send," i. e. suffer to go.

311. *Lacrymas movet*, "shed tears." *Lacrymas movet atque lacertos*, is a species of *dilogia* in which *movet* is used first in its figurative and then in its literal meaning. Cf. 2, 311 *sq*. By some this is reckoned a species of *zeugma*.

315. *Si sit*, sc. *ille*.

316. *Voce*, sc. *Halcyones*.

320. *Scindit*, sc. *eos*—*Causa*, sc. *sit*.

321. *Nulla est Alcyone*, cf. *l.* 216 and notes.

322. *Tollite*, "away with"—"cease from."—*Solantia verba*, cf. 9, 22.

333. *Vellem duxisses*, Gr. § 262, R. 4.

334. *Fuit utile*, Gr. § 259, R. 3.

335. *De vitæ tempore quicquam*, "any portion of my life." The meaning of the whole passage is, there would have been no portion of my life, which I should not have spent with you.

336. *Non simul*, sc. *tecum*.—*Discreta*, sc. *a tuâ*.

337. *Absens perti*. Such is her love for Ceyx, that she accounts his death as her death, and the same idea is repeated in the two following clauses.

338. *Et sine me*, i. e. though absent in person.

339. *Sit mihi mens*, sc. *mea*, "my mind would be," Gr. § 261, R. 3.

340. *Pugnem supercsse*, a poetic construction, see *pugno* in Lex. *no.* II. B, cf. 1, 568.

343. *Litera*, "an inscription or epitaph."

345. *Verboque intervenit omni plangor*, i. e. "she beat her bosom at every word."

CEYX AND ALCYONE CHANGED TO BIRDS.

351. *Acta*, "the deeds, occurrences."

354. *Appulit*, sc. *id*.—*Paulum*, "a little, a little way."

357. *Daret*, Gr. § 263, 2.

358. *Et si qua est conjux tibi*, i. e. *et misera est conjux, si qua est tibi*.

360. *Minùs est mentis*; sc. *ei*, "the less of reason remains to her."

361. *Admotum*, i. e. *corpus admotum esse*.—*Jam quod cognoscere posset*, "now to be capable of being recognized."

368. *Insilit huc*, i. e. *in hanc molem*.—*Mirumque fuit potuisse*, i. e. *mirumque fuit illam id facere potuisse*.

Mirum refers to *volabat*, *&c.*, which follow, Gr. § 289, R. 2.

372. *Crepitantia*, "twittering."

374. *Recentibus*, i. e. *recens natis*, cf. *l.* 369.

376. *Senserit*, sc. *num*, Gr. § 265, R. 2.

379. *Alite mutantur*, i. e. *in alitem*, for *in alites*, Gr. § 252, R. 5, & 229, R. 4.

382. *Hiberno tempore*. Pliny says of the kingfishers, lib. 10, 32, 47, *Fetificant brumâ, qui dies alcyonides vocantur, placido mari per eos et navigabili, Siculo maxime. Faciunt autem septem ante brumam diebus nidos, et totidem sequentibus pariunt.* See *alcedonia* in Lex.

383. *Pendentibus æquore*, "floating upon the sea," Gr. § 254, R. 3, *med.*

385. *Præstatque nepotibus æquor*, "gives a calm sea," i. e. makes it calm and safe. Alcyone was the daughter of Æolus; and hence her offspring were his grandchildren.

BOOK XII.

Abode of Fame.

At the commencement of this book, Ovid relates the departure of the Grecian fleet and the safe arrival of the Greeks upon the Trojan shores. Their coming is soon announced by Fame, of whose residence and character a description is here given.

1. *Inter terrasque, fretumque, cœlestesque plagas.* The abode of Fame is represented as the summit of a mountain, rising to a great height from the shore of the sea.

2. *Triplicis mundi*, "the triple world," i. e., as is said before, the world consisting of land, water, and air.

3. *Quamvis absit*, "however remote it may be."—*Regionibus*, "in place," Gr. § 250.

5. *Fama tenet*, sc. *illum locum.*

7. *Addidit*, "has given, made."

8. *Patet*, sc. *domus.*

10. *Silentia*, Gr. § 98.

11. *Parvæ murmura vocis*, "the murmurs of a low voice, i. e. low or obscure murmurs."

12. *Qualia*, i. e. *murmura talia sunt, qualia*; "as those from the waves of the sea."

13. *Qualemve sonum*, i. e. *talis est sonus, qualem extrema tonitrua reddunt, cum, &c.*, "such is the sound as," etc.

14. *Increpuit*, "has caused to resound," i. e. "has violently agitated."—The ancients supposed that lightning and thunder proceeded from the concussion of the clouds.—*Extrema tonitrua*, "the remotest or dying thunders."

15. *Læve vulgus*, sc. *rumorum*.
16. *Commenta millia rumorum*, instead of *millia commentorum rumorum*.
18. *E quibus*, sc. *rumoribus*.
19. *Aliò*, "to other persons or places."
20. *Auctor*, "reporter, relater."

DEATH OF CYGNUS.

21. *Credulitas—Error, vana Lætitia*, etc. These are represented as following in the train of Rumor.
25. *Tutumque inquirit in orbem*, "pries into, scrutinizes every part of the world." Cf. 1, 148.
26. *Hæc*, "she," i. e. Fame. The poet here resumes his account of the approach of the Grecian fleet.—*Notum* belongs to the following clause, Gr. § 205, R. 8.—*Milite*, "army."
28. *Hostis*, i. e. *Græci*.
29. *Fataliter*, "by the decree of fate." An oracle had foretold that the first Greek that touched the Trojan shore would perish.—When the Grecian fleet reached the coast of Troy, Protesilaos, the leader of the Thessalians, having first leaped upon the Trojan shore, was slain by Hector.
30. *Magno stant Danais*, "stand to the Greeks at a high price," i. e. cost them dear, Gr. § 252.
31. *Fortis animæ*, i. e. *animæ Protesilāi.—Cognitus*, sc. *est*, "became known or distinguished."
32. *Phryges*, i. e. *Trojani.—Achaïca*, i. e. *Græca*, Gr. § 324, 4.—*Nec exiguo sanguine senserunt*, i. e. by litotes, *senserunt multo sanguine*, "they learned by (the loss of) much blood," Gr. § 324, 9.
33. *Rubebant*, sc. *sanguine*.
34. *Cygnus*. This Cygnus was the son of Neptune and fought on the side of the Trojans.
36. *Peliacæ*. The spear of Achilles is so called, because its ashen shaft was cut by the Centaur Chiron upon mount Pelion. It is also called *Pelias hasta*, 13, 109.
38. *Dilatus erat*, "had been reserved," i. e. by the fates. Cygnus, as is here recorded, fell in the beginning of the Trojan war, but Hector's death occurred in the tenth year.
39. *Colla*, Gr. § 234, II.
40. *Direxit*, sc. *Achilles*.
44. *Æacides*. Achilles was the son of Peleus, and grandson of Æacus.
46. *Profecit*, "effected, accomplished."
47. *Hebeti ictu*, instead of *ictu hebetis teli*. "the stroke of a dull weapon."
49. *Ille*, sc. *Cygnus*.
50. *Mirabatur*, sc. *Achilles*.
53. *Ob hoc*, "for this purpose," i. e. as an ornament.
54. *Officium*, "aid, assistance."
55. *Est altquid*, "it is a great matter."—*Satum Neretde*. Cygnus boasts that he is not, like Achilles, the son of a Nereid, but the son of Neptune himself.—*Sed qui*, i. e. *sed satum eo, qui*. See Andrews's First Latin Book, Less. 94, 7.—*Nerea*, Gr. § 80, III.
57. *Hæsurum*, "destined to stick."
59. *Novena*, Gr. § 120, 4.—*Orbe*, i. e. *tergo* or *corio*.
61. *Corpus*, sc. *Cygni*.
62. *Apertum*, "uncovered, unprotected," i. e. without shield or helmet.
63. *Se præbentem*, "offering or exposing himself" to the stroke of the spear.—*Destringere*. Loers has *distringere*.

64. *Exarsit*, sc. *Achilles.*

65. *Irritamina, puniceas vestes.* Red garments were exhibited to the view of bulls in the circus, for the purpose of exciting their fury.

66. *Elusaque vulnera sentit.* The bull attacking the red cloths or garments, those who bore them escaped from his attack.

67. *Ferrum hastæ*, "the head of the spear."—*Considerat*, sc. *Achilles.*

69. *Effudit*, "has it put forth in vain, has it wasted?"—*In uno*, "in the case of this one."

70. *Valuit*, sc. *mea manus.*—*Lyrnesia mœnia.* There is, in regard to this and the other towns and places here mentioned, an apparent anachronism, as they were taken by Achilles after his contest with Cygnus.

71. *Disjeci.* Loers has *dejeci.*

73. *Purpureus Caycus fluxit*, "ran purple," Gr. § 210, R. 3, (2.)—*Populari cæde*, i. e. *cæde populariūm vel accolarum suorum*, "of those inhabiting its banks."

74. *Opus*, "the effect, the virtue." *Bis sensit Telephus.* Telephus, king of Mysia, having opposed the Greeks, was wounded by the spear of Achilles. Being informed by an oracle that he who had wounded could heal him, he applied for this purpose to Achilles, by whom he was cured of his wound by means of an application composed of the rust of the spear with which he had been wounded.

77. *Ante actis*, "the previous occurrences."—*Malè crederet*, "he scarcely trusted."

80. *Plangente*, cf. 3, 102.

83. *In hunc*, i. e. *in Cygnum.*—*Isdem*, i. e. the same spear and hand.—*Precor* is used absolutely.

84. *Fraxinus*, by metonymy, "the spear."

86. *Muro solidâve a cautè.* The preposition is here omitted with the first of the nouns depending upon it, and expressed with the second.

92. *Parmam—galeamque*, sc. *Cygni*, cf. *l.* 51. Cygnus, it appears, had now resumed his shield and helmet, which in defiance he had laid aside after Achilles had discharged his spear the second time, cf. *l.* 53 *sq.* and *apertum*, *l.* 62.—*Cavari*, "to be pierced."

93. *Lædi*, "to be dulled."

95. *Cava*, i. e. *et cava.*

99. *Aversos passus*, "his averted steps."

100. *Quem super*, i. e, *super quem lapidem.*

101. *Vertit*, "throws."

107. *Contulit*, "changed."

ACHILLES SLAIN BY PARIS.

Neptune, indignant that Cygnus had been slain by Achilles, instigates Apollo to assist in slaying Achilles.

108. *Cuspide*, sc. *tridenet.* Cf. 1, 283.

109. *Volucrem Stheneleïda.* Another Cygnus, the son of Sthenelus, king of Liguria, had been previously changed into a swan, while lamenting the tragical death of his cousin Phaëton; and hence Cygnus the son of Neptune is here said to have been changed into the bird of Sthenelus.

111. *Exercet*, "indulges."—*Memores*, "cherished." Cf. Virg. Æn. 1. 4.—*Plùs quàm civiliter*, "immoderately."

113. *Intonsum*, cf. 1, 507.—*Compellat*, sc. *Neptunus*.—*Sminthea*, Gr. § 80. III.

114. *Fratris*, sc. *Jovis*. Apollo was the son of Jupiter and Latona.

115. *Irrita mœnia*. The walls of Troy had been built in vain by Neptune and Apollo, since they were now about to be destroyed by the Greeks.

116. *Ecquid*, the nominative or accusative of *ecquis* is often used adverbially like *num* or *an non* to denote a question.

118. *Ne persequar omnes*, "not to speak particularly of all;" i. e. of all the thousands who have fallen in defence of Troy.

119. *Subit*, sc. *tuæ menti*.—*Circum sua Pergama tracti*. According to Homer, Hector was dragged by Achilles not around Troy, but around the tomb of Patroclus, whom he had slain.

121. *Operis nostri populator*, i. e. *Trojæ populator*, cf. *l.* 115.

122. *Det mihi se*, i. e. let him come into my dominions, let him commit himself to the sea.—*Faxo*, which is regularly a future perfect, is often used for the future, *faciam*, Gr. § 162, 9, & Note; and § 183, R. 1.

123. For the construction of *facio*, "to cause," see Lexicon under *facio*, *no.* I., A. *β* and Gr. § 273, 1, (*b.*)—*Concurrere cominus hosti non datur*, sc. *nobis*. Achilles was not about to commit himself to the sea, where Neptune might meet him hand to hand, and Apollo's weapons were, not the sword and spear, but the bow and arrows.

124. *Necopinum*, sc. *eum*, i. e. *Achillem*.

125. *Patrui*, sc. *Neptuni*.

128. *Rara per ignotos*. The indolence of Paris is marked by both epithets, he sends but now and then an arrow, and these are directed against the meaner Greeks only.

129. *Fassusque Deum*, i. e. *fassus se deum esse*.

131. *Æaciden*. Achilles was the grandson of Æacus and son of Peleus.—*Fratres*, i. e. Hector and others.

133. *Arcus*, for *arcum*.

135. *Quod Priamus gaudere*, Gr. § 232, (2.) See also *gaudeo* in Lex. *no.* A, (*ε*). The effect of the arrow of Paris is left to the imagination of the reader, who is at no loss to know what that effect must have been, which could bring joy to old Priam.—*Post Hectora*, after the death of Hector.—*Posset*, Gr. § 264, 1.

136. *Ille victor*, Gr. § 207, R. 24.—*Achille* is in the vocative for Achilles, Gr. § 81, & Rem.

137. *Graiæ maritæ*, sc. *Helenæ*.

138. *Femineo*, "feminine." This term is applied contemptuously to a contest with Paris.—*Fuerat tibi cadendum*, "had you been doomed to fall!" i. e. had you known that you must fall.

139. *Thermodontiacâ bipenni*; i. e. by the battle-axe of Penthesilia, the leader of the Amazons, who brought assistance to the Trojans in their war with the Greeks, and who resided near the river Thermodon.

140. *Phrygum*, i. e. *Trojanorum*.—*Pelasgi nominis*, i. e. *Pelasgorum*, i. q. *Græcorum*.

141. *Caput*, by synecdoche for *vir*, Gr. § 324, 3.

142. *Arserat*, "had been consum-

ed," i. e. upon the funeral pyre.—*Armârat deus idem.* Vulcan had forged his arms, and Vulcan, i. e. the fire had consumed him.

145. *Quæ gloria*, Gr. § 206, (3.) (*b.*)

146. *Hæc mensura*, sc. *totius orbis.*

147. *Nec inania Tartara sentit*, "perceives not," i. e. visits not empty Tartarus,—dies not.

148. *Cujus fuerit*, Gr. § 211, R. 8.—*Cognoscere possis*, that it may be known, Gr. § 209, R. 1.

149. *Movet*, "occasions."

151. *Minor Atrides*, "the younger Atrides," i. e. Menelaus.—*Bello major et ævo* (*Atrides*), i. e. Agamemnon, the commander-in-chief of the Greeks in the Trojan expedition.

152. *Telamone creato*, i. e. *Telamonis filio*, sc. Ajax.

153. *Laerte*, sc. *creato*, i. e. *Laertæ filio*, sc. Ulysses.

154. *Tantalides*, i. e. *Agamemnon*, who was descended from Tantalus.—*Onus invidiamque*, i. e. of deciding the controversy.

155. *Considere*, "to sit in judgment."

156. *Trajecit*, "transferred."

BOOK XIII.

Contest concerning the Arms of Achilles.

Ajax and Ulysses, in presence of the whole Grecian army, contend for the Arms of Achilles.—Speech of Ajax.

1. *Consedêre*, cf. 12, 155 and note. —*Duces*, sc. *Græcorum*.—*Vulgi*, "the common soldiers."—*Corona*, "a ring or circle."
2. *Ad hos*, "before these," sc. *duces*.—*Septemplicis*, cf. *l.* 546, and 12, 59.
3. *Ulque erat impatiens iræ*, and with his characteristic overmastering passion. The expression implies both his present condition and his habit; literally, "and as he was wont to be, incapable of controlling his anger." Cf. *l.* 582; 2, 271, and 4, 154.
4. *Respexit*, "turns and looks at."
5. *Agimus*, for *ago*.
6. *Ante rates*. Ajax had, not long before, saved the Grecian fleet from the flames, when the Trojans, led on by Hector, were upon the point of destroying them.—*Confertur*, i. e. in the sense of the middle voice in Greek; *confert se*, "contends with me, is my opponent." Gr. § 248, R. 1, (2.)—cf. *l.* 337.
7. *Cedere*, "to retreat before."
10. *Dicere*, "to harangue, to play the orator."—*Promptum est*, "is easy."—*Facere*, "to act," i. e. bravely, "to do brave deeds."
12. *Valeo*, "excel."
15. *Quorum nox conscia sola est*. Ulysses and Diomedes had rendered signal services to the Greeks by night, in bringing away from Troy the Palladium, and also by surprising Rhesus and leading away his horses, on both of which the fate of Troy depended. See notes on *ll.* 98 and 99.
17. *Æmulus*, i. e. *talis æmulus*.—*Tenuisse*, "to have obtained."—*Superbum*, "glorious."
18. *Hoc*, "it," i. e. the thing obtained, the prize.—*Quidquid*, "what, or a thing which." This pronoun stands as the object of *tenuisse*, both expressed and understood.
19. *Iste* here, as frequently, marks contempt.—*Tulit*, "has obtained."
20. *Feretur*, "he will be said."
21. *Atque* serves here to introduce another point of comparison, viz. the family of the two chiefs, "and moreover."
22. *Telamone creatus*, cf. 12, 152.
23. *Sub Hercule*. Hercules, returning from the conquest of the Amazons, saw Hesione, the daughter of Laomedon, king of Troy, exposed to a sea-monster, and rescued her from her danger. Laomedon refusing to give her to him in marriage according to his promise, Hercules soon after returned, and with the aid of Telamon, took the city. Cf. 9, 98.

24. *Litoraque intravit Colcha.* The more usual expression would be *intravit portum, flumen,* &c. Telamon was engaged in the Argonautic expedition. Cf. 7, 1.

25. *Huic,* sc. *Telamoni.*—*Qui jura reddit.* Æacus, Minos, and Rhadamanthus were said to be judges in the lower world.—*Silentibus,* cf. 13, 25.

26. *Sisyphon.* Sisyphus was the reputed father of Ulysses, and the latter is here stigmatized on account of the crimes and punishment of his putative father.

29. *Series,* "lineage."

30. *Si,* sc. *ea,* "if it," that is, this lineage.

31. *Frater* is used here for *frater patruelis,* "a cousin german," for Peleus, the father of Achilles, and Telamon, the father of Ajax, were brothers, the sons of Æacus. Cf. *soror* for *soror patruelis,* 1, 350.—*Quid,* "why."

32. *Illi,* sc. Sisypho, which is implied in *Sisyphio,* Gr. § 206 (12).

33. *Æacidis,* "among the Æacidæ," Gr. § 224.

34. *In arma,* i. e. to the Trojan war.—*Sub,* "on account of, in consequence of."—*Indice,* "informer." Ulysses had feigned madness in order to avoid going to Troy, but the deception was brought to light by Palamedes. Such at least is the story told by the tragedians.

35. *Arma,* sc. *Achillei.*—*Neganda mihi.* See note on *l.* 135.

36. *Ultima,* sc. *arma;* instead of *qui ultimus.*

38. *Sibi inutilior.* See note, *l.* 56.

39. *Naupliades,* i. e. *Palamedes,* the son of Nauplius.

40. *Optima,* sc. *arma.*—*Sumat.* The mood marks the indignation of the speaker. So *l.* 42, *simus.*

41. *Donis patruelibus.* See note on *l.* 31.

42. *Nos ad prima pericula,* instead of *nos primi ad pericula.*

43. *Furor,* cf. *l.* 36.

45. *Hortator scelerum.* Some of the crimes, which Ulysses is here alleged to have advised, are immediately specified, as the exposure of Philoctetes, etc. — *Pœantia proles,* i. e. Philoctetes, the son of Pœas. Philoctetes had received from Hercules his celebrated arrows (see 9, 94), but upon his way to Troy, in company with the other Grecians, having been wounded in his foot by the bite of a serpent, he was left at Lemnos, but was subsequently brought to Troy by the Greeks, an oracle having declared that that city could not be taken without the arrows of Hercules. Ajax accuses Ulysses of advising that he should be left at Lemnos, which he represents as a measure of great cruelty.

47. *Ut memorant,* Gr. § 209, R. 2 (2).

50. *Ille,* sc. *Philoctetes.*—*Eadem nobis,* i. e. *eadem arma, in quæ nos jurati sumus,* Gr. § 222, R. 7.

51. *Successore,* "heir."

52. *Utuntur,* i. e. *quem successorem habent.*

53. *Velatur—avibus.* For ten years Philoctetes is said to have lived upon the birds which he shot as they flew over him, and to have clothed himself with their feathers.

54. *Debita Trojanis exercet spicula fatis.* See note, *l.* 45.

56. *Mallet,* "would wish rather," Gr. 261, R. 4. Loers has *vellet.*—

Infelix Palamedes. According to the poets subsequent to the days of Homer, Ulysses, in revenge on account of his pretended madness having been exposed by Palamedes, caused him to be put to death on a false charge of attempting to betray the Greeks.

57. *Viveret*, "he would have been now living," i. e. *si relictus esset.*—*Sine crimine*, i. e. *sine crimine proditionis.*

58. *Malè*, "unluckily, to his detriment," i. e. to the discredit and disgrace of Ulysses, who had pretended madness.—*Convicti*, "shown to be pretended.—*Iste*, i. e. Ulysses.

59. *Rem Danaam*, the Grecian cause.

60. *Ostendit, quod jam præfoderat, aurum.* It was alleged that Ulysses caused a quantity of gold to be buried in the tent of Palamedes, and then, by means of letters forged by him in the name of Priam, led the Greeks to believe that it was a Trojan bribe.

61. *Exsilio*, sc. Philoctetæ.

62. *Nece*, sc. *Palamedis.*

63. *Licet—vincat*, Gr. § 263,2.—*Fidum* is applied to Nestor in contrast with *desertum*, by which the treachery of Ulysses was indicated.

64. *Desertum Nestora*, "his desertion of Nestor," Gr. § 274, R. 5.

67. *Proditus a socio est.* In a retreat of the Greeks, Diomedes in vain requested Ulysses to protect the aged Nestor, who had been left behind; and was at length compelled to go himself to his assistance.—*Mihi fingi*, Gr. § 225, II.

69. *Exprobravit.* The Latin accusative and dative after this verb change places in the English.

71. *En eget auxilio.* Ajax alludes to an attack made upon Ulysses while wounded, and to his cries to his companions for help, on which occasion he was assisted by Ajax and Menelaus.

72. *Linquendus erat*, Gr. § 162, 15.

80. *Standi vires*, cf. jacentem, *l.* 75.

82. *Deos.* Apollo, by direction of Jupiter, went before Hector, and terrified the Greeks.

84. *Trahere*, "to cause, occasion."

86. *Ingenti pondere*, sc. *saxi.*

87. *Poscentem*, sc. *aliquem.*

88. *Sortemque meam vovistis*, "you offered vows for my lot," i. e. you desired that the lot might fall upon me. The Grecian chiefs chose a champion by lot to fight with Hector.

91. *Ecce ferunt Troes.* Ajax alludes to an attack made by the Trojans on the naval camp of the Greeks, when the former, who were assisted by Jupiter, were repulsed by the valor of Ajax.—*Jovemque*, i. e. *Jovis auxilium.*

95. *Istis*, sc. *armis*, Gr. § 225, II.

98. *His*, sc. *meis rebus gestis.*—*Rhesum*, Rhesus, a Thracian king, who was surprised and slain by Ulysses and Diomedes. See note, *l.* 15.—*Dolona*, "Dolon," a Trojan spy, detected and slain by Diomedes and Ulysses.

99. *Helenum.* "Helenus," a son of Priam, skilled in divination, was taken by Ulysses and carried to the Grecian camp, where he revealed the fact, that the fate of Troy depended upon the Greeks' being aided by the coming of Philoctetes and by the arrows of Hercules.—*Rapta cum Pallade.* *Cum* does not here mark a close connexion between the capture of

Helenus and of the Palladium, but is used as a genuine connective.—*Pallade*, i. e. by metonymy, *Palladio*, "the Palladium," a sacred image of Pallas kept in the citadel of Troy, and on whose preservation the fate of Troy depended. This was carried off secretly in the night by Ulysses and Diomedes. See *Palladium* in the Lexicon.

101. *Si semel*, "if ever."

103. *Quò*, "to what purpose."—*Hæc*, sc. *arma dabuntur*.—*Ithaco*, i. e. *Ulixi*.

107. *Dulichius vertex*, i. e. *Ulyxis caput*. See *Dulichium* in Lex.

109. *Pelias hasta*, the same as *Peliaca hasta*. See 12, 86, and *Pelias* under *Pelion* in Lex.

110. *Nec clypeus*. This shield of Achilles was made by Vulcan, and upon its surface were represented the celestial constellations and the various regions of the earth. See below, *l.* 291—294.

111. *Natæque ad furta*. *Natus* is construed sometimes with the dative, sometimes with *ad* or *in* and the accusative, and sometimes with the infinitive. See 9, 43; 15, 58 and 62.

114. *Cur spolieris erit*. "There will be a reason why," &c. Gr. § 264, 6, R. 3.

119. *Mille patet plagis*, "yawns by a thousand strokes," i. e. has a thousand holes.

121. *Viri fortis*, sc. *Achillis*.

122. *Jubete peti*, sc. *ea arma*.—*Referentem*, sc. *ea*.—*Relatis*, sc. *armis*.

SPEECH OF ULYSSES.

123. *Finierat*, cf. 1, 509.

124. *Ultima*, sc. *verba*.—*Heros*, cf. *l.* 142 *sq.*

125. *Adstitit*, "stood before (them), arose."

128. *Cum vestris*, i. e. *et vestra*.

129. *Certaminis*, by metonymy, "the thing contended for, the prize."

130. *Tuque*, sc. *potereris*.—*Potereremur*, Gr. § 177.

133. *Melius*, i. e. *meliore jure*.—*Succedat*, Gr. § 264, 7.

134. *Danais successit*, "was added to the Greeks," i. e. was induced to join the Grecian army. In *l.* 133, *succedere* signifies *esse successorem*, in *l.* 134 it has the force of *accedere*. Respecting the agency of Ulysses in inducing Achilles to join the Grecian army, see *ll.* 162, 170.

135. *Modo ne prosit*, Gr. § 263, 2. That which would most of all influence the chiefs to reject the claim of Ajax, his stupidity, is adduced by Ulysses as the chief recommendation of his opponent; while he begs that his own talents and eloquence may not be made a reason for rejecting his claim. See a similar sentiment in the speech of Ajax, *l.* 34 *sqq.*

137. *Ingenium*, sc. *meum*.—*Si qua est*, "if any I have."

138. *Pro domino*, sc. *suo*, i. e. *pro me*. Cf. 1, 479.

139. *Bona*, "advantages, gifts."

140. *Genus et proavos*. He replies to the words of Ajax, *l.* 22 *sqq.*

142. *Esse Jovis pronepos*, instead of *se esse Jovis pronepotem*, Gr. § 210, R. 6. Cf. 1, 545.

143. *Totidemque gradus*, sc. *quot Ajax*, Gr. § 236.

145. *Damnatus et exsul*. Telamon the father, and Peleus the uncle of Ajax were reputed to have murdered their brother Procus, and

being on this account banished from their country by their father Æacus, Telamon fled to Salamis.

146. *Cyllenius*, i. e. Mercurius, the father of Autolycus, whose daughter Anticlea was the mother of Ulysses.—*Cyllenius addita est nobis altera nobilitas*, "another ancestral distinction, viz. Cyllenius is given to us," i. e. to our family.

148. *Materno ortu*. The mother of Ajax was not descended from a god.

152. *Sanguinis ordo*, "degree of relationship," i. e. consanguinity.

154. *Primus heres*, "the nearest heir."

155. *Illi*, sc. *Achilli*.

156. *Phthiam Scyronve*. Peleus was still living in Phthia, and Pyrrhus in the island of Scyros, where his mother Deïdamia resided.—*Ferantur*, sc. *arma Achillis*.

157. *Isto*, sc. *Ajace*.—*Teucer*. Teucer was the brother of Ajax.

159. *Operum*, "respecting labors or services," and not respecting family.

161. *In promptu mihi sit*. The subject of *sit* is *comprendere*, and *mihi* follows *sit*, not *in promptu*. See note in Book II., line 83.

162. *Genitrix Nereïa*, i. e. *Thetis, Achillis mater et Nerei filia*.—*Leti*, sc. *Achillis*.

163. *Dissimulat*, "conceals."—*Cultu*, sc. *femineo*. Thetis caused her son to be concealed in female attire at the court of Lycomedes king of Scyros. Ulysses, Phœnix, and Nestor were sent to Scyros, in search of him, where Ulysses succeeded in detecting him in the manner mentioned in the text.

164. *In quibus Ajacem*, "including Ajax.

165. *Motura*, Gr. § 274, R. 6.

170. *Injeci manum*. A juridical technical term, "I took possession of him as my own."

171. *Illius*, sc. *Achillis*.—*Telephon*. See book 12, 74, and the note.—*Hastâ* connect with *domui*.

173. *Thebæ*,—*Lesbon*, etc. These were places in which the prowess of Achilles had been displayed.

174. *Apollinis urbes*, i. e. cities in which Apollo was especially worshipped.

176. *Procubuisse solo*. So *terræ procumbere*, 2, 347, Gr. § 224.

177. *Alios*, sc. *viros cæsos ab Achille*.

178. *Nempe*, "certainly," is used when it is implied that they, to whom the discourse is addressed, will grant the truth of what is asserted, "as you will agree."—*Dedi*, sc. *eum*.—*Per me*, "by my means," Gr. § 247, R. 4.—*Jacet*, "lies low, fell."

179. *Illis armis*, i. e. *propter illa arma*, "on account of those arms."—*Quibus*, "by means of which." See *l.* 165.

180. *Hæc arma*, i. e. *arma Achillis*. *Post fata*, sc. *illius*.

181. *Dolor unius*, sc. *Menelai*. All the Greeks were aroused to revenge the injury done by Paris to Menelaus, and assembled with their fleet at Aulis, where they were long detained by adverse winds.

182. *Aulida Euboïcam*. Aulis is called Eubœan because it lay over against Eubœa.

184. *Sortes*. Calchas, the Grecian soothsayer, had declared that the fleet could not set sail until Diana had been appeased by the sacri-

fice of Iphigenia, the daughter of Agamemnon.

185. *Sævæ Dianæ.* Diana had been offended because the Greeks had killed a hind sacred to her.

187. *Pater*, "the father," i. e. the feelings of a father, cf. 6, 175.—*Mite*, "tender, affectionate."

189. *Fasso*, "the confession."

190. *Tenui*, "I maintained."—*Iniquo*, "partial."

191. *Frater*, sc. *Menelaus;* unless, like *pater* in *l.* 167, it signifies "the brother," i. e. "fraternal affection."—*Dati*, sc. *ei.*

192. *Summa sceptri*, i. e. *summa imperii*, "the supreme command."

193. *Matrem*, sc. *Clytemnestram Helenæ sororem.*—*Astu.* Ulysses falsely pretended to Clytemnestra that her daughter Iphigenia was to be married to Achilles.

194. *Quò*, instead of *ad quam.*

195. *Suis ventis*, "favorable," see *suus* in Lex. *no.* B. 2.

196. *Mittor et Iliacas ad arces.* Ulysses and Menelaus were sent to Priam, before the war, to demand the restoration of Helen and the property carried away with her.

197. *Altæ Trojæ*, see *altus* in Lex. *no.* 1, a, p. 85.

199. *Communis Græcia*, "all Greece, or Greece unitedly."

200. *Prædam*, i. e. the property of Menelaus carried away by Paris.

201. *Priamoque Antenora junctum.* Antenor was connected with Priam by the marriage of two of his sons with daughters of Priam.

202. *Qui rapuere sub illo*, i. e. the associates of Paris, who assisted him in carrying away Helen.

203. *Nefandas.* Ulysses and Menelaus were ambassadors, whom it was impious to injure.

204. *Nostri*, i. e. *mei.*—*Tecum*, "in connection with you," the first day in which we became, as we have now long been, associates in danger.

205. *Longa referre mora est*, "'t were long to tell," Gr. § 259, R. 4, cf. 1, 214, 5, 150 and ib. 300.

206. *Spatiosi*, "protracted." This war continued ten years. Cf. *l.* 209.

216. *Jovis monitu*, "in consequence of an admonition from Jupiter." In a dream Jupiter assured Agamemnon that he should be victorious if he would lead the Greeks against the Trojans, but Agamemnon, in order to ascertain the disposition of his followers, advised them to abandon the siege and return home. The soldiers, tired with the long-protracted war, hastened with alacrity to launch the ships, but were prevented from executing their purpose by the eloquence and authority of Ulysses.—*Imagine somni*, "a dream."

217. *Curam dimittere*, cf. 1, 209.

218. *Auctore*, sc. *Jove*, "by the authority of Jupiter."

219. *Sinat — poscat — pugnet*, Gr. § 260, R. 6.

220. *Quodque potest*, i. e. *et quod solum facere potest.* See note on 1, 590.

221. *Det*, i. e. *det exemplum.*

222. *Nunquam nisi magna loquenti*, "for one never speaking otherwise than boastfully."

223. *Quid?* *quòd*, "what is this, that—; or what shall I say of this, that—." *Quid? quod* may often be translated as here, without an interrogation, "nay, nay even, so far from this," *et ipse fugit*, "he even fled himself."

226. *Captam*, i. e. "all but taken, on the point of being taken."

228. *Disertum*, sc. *me*.

229. *Aversos*, "those who had turned their backs," i. e. on Troy.

230. *Atrides*, sc. *Agamemnon*.

231. *Thersites*. The most deformed in mind and body of all the Greeks who went to the siege of Troy. Ulysses chastised him on this occasion for his insolence to Agamemnon and the other kings.

234. *Erigor*, i. e. *me erigo, exsurgo*; sc. *in concione*.

237. *Iste*, sc. *Ajax.*—*Meum est qui*, Gr. § 206 (12).

238. *De Danais quis?* A partitive ablative, Gr. § 212, R. 2, N. 4.—*Petit*, i. e. as an associate in danger.

239. *Mecum communicat acta*. Ulysses refers to what Ajax had said in *ll.* 98–102.

240. *Ulixe*, Gr. § 245, II., 1.

241. *Est aliquid*, cf. 12, 55 and note.—*Unum legi*, sc. *me*, "to be the only one chosen."

242. *Nec me sors ire jubebat*. When Ajax fought with Hector, he had been chosen to that service by lot. See *l.* 88.

243. *Sic tamen*, i. e. though not compelled to this service, as Ajax was, by lot.

244. *Ausum eadem*. Dolon was coming as a spy to the Grecian camp when met by Diomedes and Ulysses, who were engaged in a similar undertaking against the Trojans.—*Quæ nos*, "as we." Gr. § 222, R. 7, last part.

245. *Interimo*. According to Homer, Dolon was slain by Diomedes.—*Coëgi*, sc. *eum*.

246. *Perfida Troja*. Troy is characterized as perfidious on account of the refusal of Laomedon to compensate Neptune for building the walls of Troy, and to give to Hercules his daughter Hesione, whom he had promised him in marriage.

247. *Omnia*, i. e. every thing which I had undertaken to spy out.—*Quod speculares*, Gr. § 264, 7, & Note 3.

248. *Promissâ*, sc. a *Græcis*.

249. *Eo*, "with that," i. e. with accomplishing all which had been proposed to me.

251. *Captivo* is connected with *curru*.

252. *Ingredior*, sc. *castra*.——*Triumphos*. The poet makes Ulysses refer to a Roman custom, unknown to the Greeks and Trojans.

253. *Cujus* refers to *ejus*, which is to be supplied with *arma*, "the arms of him whose horses."—*Hostis*, sc. *Dolon*. Before setting out on his exploring expedition, on the night in which he was slain, Dolon had demanded as his reward the horses of Achilles.

254. *Fueritque benignior Ajax*, "and permit Ajax to have been more liberal" (than you). Ajax had seornfully proposed (*l.* 101, &c.), that if the arms were not given to him, they should be divided between Diomedes and Ulysses, and Ulysses seizes upon this proposal as a concession, on the part of Ajax, of the equity of his claim, Gr. § 260, R. 6, 2d clause.

255. *Sarpedonis*. Sarpedon was the son of Jupiter and king of the Lycians. Having been wounded in battle, he was carried from the field, and Ulysses slew many of his companions, the names of some of whom are here given.

257. *Iphitiden*, i. e. *Iphiti filium.*

258. This line is borrowed from Homer, Π. E. 678, and is found also in Virg. Æn. 9, 767.

263. *Ipso pulchra loco.* These wounds are called "honorable," because received in front.

267. *Nihil sanguinis*, "no blood," Gr. § 212.—*In socios*, i. e. *pro sociis.*—*Et habet sine vulnere corpus.* That he had not been wounded was in truth no reproach to Ajax, if he had shunned no danger.

268. *Quid tamen hoc refert?* "but what does this import, of what importance is it." *Hoc* relates to the allegation of Ajax mentioned in the following clause, *si*, *se*, etc. See line 91. Concerning the varying quantity of *re* in *refert* in this and the following lines, see Gr. § 285, R. 8, (*a.*) & (*b.*)

271. *Meam est*, Gr. § 211, R. 8 (3), and R. 3. (*b.*)

273. *Actorides*, i. e. *Patroclus*, the son of Menœtius and grandson of Actor. The Trojans, finding that Achilles no longer fought with the Greeks, sallied forth from the city, and having routed the Grecian army, were about to burn their fleet, when Achilles, to prevent this catastrophe, equipped his friend Patroclus in his own arms, and sent him to the assistance of the Greeks. The Trojans, deceived by the appearance of Achilles' arms and believing that he had returned to the war, fled to the city.

274. *Ab arsuris cum defensore*, "about to be burnt together with their defender," sc. Ajax, cf. *ll.* 91–94.

275. *Hectoreo Marti.* Concerning the battle of Ajax and Hector, see *l.* 82–90.

276. *Regis*, i. e. *Agamemnonis.* Agamemnon is called by Homer the king of kings, on account of his supreme command. The other kings are here called *duces*; but Loers has *ducis* in apposition to *regis.*

277. *Nonus in officio*, i. e. only one among nine leaders, with no distinction except that which the lot conferred.—*Munere*, "by favor."

278. *Fortissime* is spoken ironically.

281. *Graiûm*, Gr. § 53.—*Murus*, Gr. § 324, 1.

283. *Tardârant, quin—referrem*, "hindered me from bringing back." See *quin* in Andrews's Lexicon of Cæsar.—*Sublime*, "lifted."

284. *His humeris.* See the speech of Ajax, *l.* 107–110.

286. *Quæ valeant*, Gr. § 264, 1.

288. *Scilicet*, used, as it often is, to preface an ironical expression.—*Cærula mater*, i. e. *Thetis*, the mother of Achilles.

289. *Ambitiosa fuit*, "made court (to Vulcan)."—*Cælestia dona.* The arms are called celestial, because fabricated by a god. They were made with consummate skill by Vulcan, at the earnest request of Thetis.

290. *Sine pectore*, "without genius."—*Miles*, i. e. a mere soldier, without the talents which become a general.

293. *Immunemque æquoris Arcton.* See note on 2, 171. The devices (*cælamina*) upon the shield of Achilles are alluded to in lines 292–294. Cf. also 2, 6 *sqq.*

296. *Quid—quod*, see *quis* in Lex. I. B. Cf. *de re*, *l.* 34 *sqq.*

297. *Serum accessisse.* Cf. *ll.* 34–40.

300. *Illo*, sc. *Achille.*

302. *Illis* sc. *conjugi et matri.*

303. *Haud timeam, si jam nequeam*, Gr. § 261, R. 3.

304. *Cum tanto commune viro*, Gr. § 222, R. 6. Cf. R. 2, and R. 4 (4).

305. *Ille*, sc. *Achilles.*—*Non Ajacis, Ulixes*, sc. *ingenio.* The disguise of Ulysses was detected by Palamedes, not by Ajax, cf. *l.* 38.

306. *Neve*, etc. Ulysses here replies to the accusation of Ajax respecting Palamedes, see *l.* 56 *sqq.*

307. *Digna pudore*, "shameful."

308. *Palameden.* See *l.* 60, and note.

310. *Naupliades*, i. e. Palamedes, the son of Nauplius.

311. *In illo*, "in regard to him, in his case."

312. *Pretio patebant*, "were made manifest by the reward:" i. e. by the gold dug up in his tent.—*Objecta*, sc. *crimina*, "the crimes laid to his charge." Cf. note on *l.* 60.

313. *Pœantiaden*, i. e. *Philocteten.* See *l.* 45 and note.

314. *Esse reus merui*, Gr. § 210, R. 6. cf. *l.* 142.

319. *Satis esse fidelem*, sc. *sententiam.*

320. *Vates.* Helenus is especially meant, who declared that Troy could not be taken without the aid of Philoctetes. See note, *l.* 99.

321. *Ne mandate mihi*, i. e. to bring him.

325. *Cessante*, "giving over, ceasing to exert itself."—*Pro*, "in behalf of."

327. *Ante quàm prosit*, Gr. § 263, 3.

328. *Sis licet*, Gr. § 262, R. 4.—*Regi*, sc. *Agamemnoni.*

329. *Dure*, "inexorable."

330. *Sine fine*, "incessantly."

331. *Haurire*, "to shed." *Cupias* has here a double construction, the infinitive with and without the accusative.

333. *Faveat*, sc. *dummodo.*

334. *Dardanio vate*, sc. *Heleno.* See *l.* 99.

335. *Responsa deûm.* He refers to the oracle that declared that the fate of Troy depended on the preservation of the Palladium.

336. *Signum Penetrale*, "the statue kept in the *penetralia* or innermost part of the temple;" i. e. the Palladium.

338. *Sine illo*, sc. *Palladio.*

339. *Ingentia verba*, "boastful."

349. *Tydiden meum*, i. e. *Tydiden meum amicum.*

350. *Pars est sua laudis in illo*, sc. *Tydide*, "he has his own share of glory:" or as others think, sc. *facto*, "he has his own share of glory in this exploit."

351. *Nec tu*, etc. cf. *l.* 91.

352. *Unus*, sc. *Tydides.*

355. *Moderatior Ajax*, "the more modest Ajax," i. e. Ajax the son of Oïleus, or Ajax the less.

356. *Eurypylus.* This was a Thessalian chief, the son of Euæmon.—*Andremone natus*, i. e. Thoas, the leader of the Ætolians.

357. *Idomeneus*, the leader of the Cretans, whose associate and charioteer was Meriones, who also was a Cretan.

358. *Majoris frater Atridæ*, i. e. Menelaus, the brother of Agamemnon.

360. *Consiliis cessere meis*, i. e. *mihi cessere consilio.*

364. *Atrides*, i. e. *Agamemnon.*

365. *Anteit*, Gr. § 306, 1 (2). For the construction of *anteeo*, see Gr. § 224 and R. 4.

369. *At vos*, Here the peroration commences.

871. *Hunc titulum*, "this honor, this glorious reward."

872. *Labor*, viz. of vanquishing the Trojans.—*Obstantia fata.* He refers to the Palladium and the arrows of Hercules.

873. *Faciendo*, "by causing," sc. (*Pergama*) *posse capi.* Cf. *l.* 348. The more usual construction of *facere*, in this sense, is with the subjunctive and *ut*, Gr. § 273, 1 (*b*).

874. *Socias*, "joint, common."

875. *Deos, quos hosti nuper ademi*, viz. by taking away the Palladium, which removed from Troy the protection of Minerva.

876. *Per si quid. Si quid* may often be translated "whatever."

877. *Si quid audax ex præcipitique petendum*, "if any thing daring and hazardous is to be sought for."—*Ex præcipiti*, perhaps properly, sc. *loco*, "from a dangerous place," hence, hazardous, perilous.

880. *Huic date*, i. e. *Minervæ.* The meaning is, according to Loers, Suspend these arms in the temple of Minerva as presents to that goddess. May it not mean, Should you not think me worthy of these arms, on account of any thing else that I have done, yet grant them to me for having placed in your power the Palladium which you here behold, and on the possession of which the fate of Troy depends?

888. *Domini*, cf. *l.* 2.

891. *Quà patent ferro*, i. e. where the sword could penetrate.

895. *Œbalio*, "Spartan." *Œbalio vulnere*, i. e. the wound of Hyacinthus, who was a Spartan. See 10, 78—128.

896. *Litera*, "character."—*Puero*, sc. *Hyacintho.*—*Viroque*, sc. *Ajaci.*

897. *Hæc*, sc. *litera.*—*Nominis*, sc. *Ajacis.*—*Illa*, sc. *litera.*—*Querelæ*, sc. *Apollinis:* i. e. the lamentation of Apollo at the death of Hyacinthus. The letters *ai* signify "alas," and are likewise the first two letters of *alas*, Ajax.

THE GREEKS LEAVE TROY.

898. *Victor*, sc. Ulysses, who had been victorious in his contest with Ajax for the arms of Achilles.—*Hypsipyles patriam.* Hypsipyle was the daughter of Thoas, king of Lemnos. When all the other women of Lemnos slew their male relatives, she saved the life of her father.

899. *Veterum virorum.* The slaughter mentioned in the preceding note occurred in the age preceding the war of Troy.

400. *Tirynthia*, i. e. belonging to Hercules.—*Tirynthia tela, sagittas*, Gr. § 204.

401. *Domino comitante*, sc. *Philoctete.*—*Postquam revexit*, Gr. § 259, R. 1 (2,) (*d.*)

402 *Imposita estque*, instead of *impositaque est*, cf. *l.* 505.

403. *Troja simul Priamusque cadunt.* At the sacking of Troy by the Greeks, Priam was slain by Pyrrhus, the son of Achilles. See Virg. Æn. 2, 512 *sqq.*

404. *Hominis formam*, "the human form."—*Post omnia*, "after she had lost every thing else."

405. *Externas*, "of a foreign land." Hecuba was now in Thrace.

406. *In angustum clauditur*, "is confined to a narrow space." This is added as a description of Thrace, the country lying along

the Hellespont. *Hellespontus*. See note on 1, 62.

408. *Exiguum*, "scanty."—*Jovis ara*. Priam was slain by Pyrrhus near the altar of Jupiter.

409. *Antistita Phœbi*, i. e. *Cassandra*, a daughter of Priam and Hecuba, who had been gifted with prophecy by Phœbus. She was dragged from the temple of Minerva by Ajax Oileus.

413. *Invidiosa*, "enviable, or exciting envy," on account of their beauty and high birth.

414. *Astyanax*, the infant son of Hector and Andromache, was thrown from a tower by Ulysses.

417. *Viam suadet*, "prompts (them to commence their) voyage."

421. *Miserabile visu*, Gr, § 205, R. 7 (2), and § 276, III.

424. *Dulichiæ manus*. Hecuba fell to the share of Ulysses.—*Hausit*, "dug up."—*Hausit—haustos*, cf. 1, 33.

427. *Inferias inopes*. The offering is called "poor" on account of the poverty of Hecuba, who had lost every thing, cf. *l.* 404.

429. *Bistoniis*, "Thracian."—*Habitata viris*, Gr. § 248, R. 3.—*Polymestor*, king of Thrace, to whom Priam had committed his son Polydorus, had married Ilione the daughter of Priam.

431. *Phrygiis ab armis*, i. e. from the war in Troas, a part of Phrygia.

433. *Animi irritamen avari*, cf. 1, 140.

440. *Dum mare pacatum esset*, Gr. § 263. 4.

443. *Petiit Agamemnona*. Allusion is made to the quarrel between Agamemnon and Achilles, recorded in the first book of the Iliad.—*Injusto ferro*. It is called "unjust," because, though Achilles was wronged by Agamemnon, he was still bound to respect him as commander-in-chief of the Grecian forces. Agamemnon had threatened to take from him his slave Briseis, and in revenge for this insult, Achilles drew his sword, but was prevented by Minerva from attacking the king.

446. *Sine honore*, i. e. without funeral sacrifices.

447. *Polyxena*, a daughter of Priam, to whom Achilles, while living, had been devotedly attached.

449. *Prope sola*. Of her fifty brothers and an equal number of sisters, all but Polydorus had perished in the siege of Troy.

451. *Tumulum*. Achilles was buried near Troy, but a cenotaph was erected to his memory here in Thrace.

452. *Quæ memor ipsa sui*, i. e. mindful of her royal lineage, Gr. § 207, R. 28.

454. *Neoptolemus*, i. e. *Pyrrhus*, the son of Achilles, who officiated as priest in this sacrifice.

456. *Jamdudum*, "immediately," cf. 11, 119.—*Generoso*, "noble." Polyxena refers to her own blood.

459. *Scilicet*, "doubtless;" spoken ironically.—*Servire*, "to be a slave."—*Polyxena*. i. e. "I Polyxena." Indignant reference is made by her to her noble birth and connections.

462. *Mater obest*, sc. *mihi*, "my mother hinders me;" i. e. nothing but the grief which my death will occasion stands in the way of my wish to die.

464. *Vos modò*. She addresses herself to the Grecian young men who.

according to Euripides, were standing ready to seize and bind her as a victim.—*Libera*, "freely, voluntarily."

472. *Tunc cum poterat*, etc. Polyxena here refers to the ransom paid, not indeed by Hecuba, but by her husband Priam, for the dead body of their son Hector.

473. *Populus*, i. e. the common soldiers of the Grecian army, who were present at the sacrifice.

477. *Ad fata novissima*, "even till death."

478. *Deploratos*, "lamented, for whom lamentation has been made," i.e. putting the consequent for the antecedent, lost, deceased. —*Recensent*, "reckon up, tell over."

479. *Quid dederit domus una cruoris*. The children of Priam had all died by violence.

480. *Teque gemunt, virgo*, sc. *Polyxena.—Regia conjux*, sc. *Hecuba*.

482. *Prædæ mala sors*, "a bad share of the booty:" i. e. a share little valued by the victors.

484. *Tamen*, i. e. though now a worthless part of the booty in herself, "nevertheless."—*Nisi ediderat*, Gr. § 261, R. 1.

485. *Animæ tam fortis inane*, "devoid of so resolute a soul," i. e. from which so brave a spirit had departed.

488. *Consueta*, sc. *plangi*. She had previously mourned the loss of many children. Cf. 4, 257.

489. *Canitiem*, the abstract for the concrete, *canam cæsariem.—Verrens*, "draggling."

496. *Tvtque tuos idem fratres*. Priam is said to have had fifty sons.

498. *Paridis cecidit Phœbique sagittis*. See 12, 184.

500. *Mî*, Gr. § 133, R. 1.—*Sepulti*, sc. *Achillis*.

501. *In genus hoc*, i. e. *in genus meum.—Tumulo*, i. e. *quanquam in ejus tumulo*.

502. *Æacidæ fecunda fui*, "I have been fruitful for Achilles;" i. e. I have borne many children for him to destroy.—*Ilion ingens*; so *ingens Troja*, *l.* 169.

504. *Soli mihi Pergama restant*, "to me alone Troy still survives," i. e. the miseries suffered by others during the siege of Troy were terminated by its destruction; to me alone these miseries continue. In this respect I am as when Troy was standing.

505. *In cursu est*, "continues."—*In cursuque* instead of *inque cursu*. Cf. 14, 152.—*Maxima rerum*, "the most exalted of persons;" *rerum* is often used thus with superlatives. See Hor. I. Sat. IX. 4.

506. *Tot generis natisque potens*, Gr. § 250. Hecuba is said to have borne to Priam seven daughters and twelve sons.

508. *Data pensa trahentem*, "while spinning my appointed task."

511. *Tot amissos*, "after the loss of so many friends."—*Tu*, sc. *Polyxena*.

513. *Quò*, "for what?"—*Ferrea*, "obdurate, insensible." She calls herself *ferrea*, because she had not sunk under her many afflictions.

516. *Differtis*, "do you continue in life."

520. *Puto* is here use ironically, and its final *o* is short, Gr. § 297, R. 1, & R. 2.

523. *Peregrinæ*. To be buried in a foreign land, far from one's kindred, was by the Greeks and Ro-

mans accounted a great misfortune.—*Haustus*, "a small quantity, a handful."

524. *Superest cur—sustineam*, Gr. § 264, 6.

HECUBA CHANGED TO A DOG.

529. *Immiti sanguine*, i. e. blood which a cruel enemy caused to flow.

530. *Anili*, i. e. "feeble or faltering." Cf. 8, 101.

531. *Laniata comas*, the Greek accusative, Gr. § 234, II.—*Figit lumina terra. Figo* is construed with the simple ablative, with *in* and the accusative or ablative, with *ad*, or the dative.

538. *Adversâ*, "before her."

540. *Positi*, i. e. "dead or lying dead."

541. *Se armat et instruat irâ*, Gr. § 249, I.

542. *Quâ*, sc. *irâ*.—*Simul*. i. e. *simul atque*.

543. *Pœnæ in imagine tota est*, "she is wholly intent on thoughts of punishment."

547. *Animorum*, "of her lofty spirit."

549. *Nam se*, sc. *ait*.—*Relictum*, sc. *in agro Trojano*.

550. *Latens*, "hidden."

551. *Odrysius*, i. e. *Thracius*, sc. *Polymestor*.—*Assuetus amore*, Gr. § 245, II., 3.

554. *Fore illius*, Gr. § 211, R. 8.

557. *Atque ita*, "and so," i. e. "and immediately, without further delay," cf. 3, 95.—*Correptum*, sc. *eum*, i. e. *Polymestora*.—*Agmine*, for *ab agmine*, Gr. § 248, R. 3.

561. *Loca luminis*, "the sockets."

563. *Troada*. i. e. *Hecubam*.

564. *Rauco cum murmure*, "with a hoarse growl;" but some understand it as spoken of the sound of the stone.

565. *Morsibus insequitur*. Changed to a dog, Hecuba pursues and attempts to bite the stones thrown at her.

566. *Exstat*, "remains," i. e. is still pointed out.

567. *Nomen habet*, sc. *Cynossema*, i. e. *canis sepulcrum*, a place in the Thracian Chersonese near Sestos.

568. *Illa*, sc. *Hecuba in canem mutata*.—*Malorum*, "misfortunes."

569. *Illius*, sc. *fortuna moverat*.

571. *Sic omnes*, sc. *illius fortuna moverat*.—*Jovis conjux*. Juno had always favored the cause of the Greeks, but now even she confesses that Hecuba had not merited her misfortunes.

THE ASHES OF MEMNON CHANGED INTO BIRDS.

MEMNON, the son of Tithonus and Aurora, and king of the Æthiopians, having taken part with the Trojans was slain by Achilles.

573. *Vacat*, Gr. § 184, R. 1 (*a*). *Isdem armis*, i. e. *Trojanis*. The husband of Aurora was Tithonus, the brother of Priam.

579. *Latuit*. Cf. 11, 207, *sqq*.

580. *Supremis ignibus*, i. e. "upon the funeral pile."

582. *Sicut erat*, "just as she was." Cf. *l*. 3, and 2, 271.—*Genibus procumbere*, i. e. *procumbere ad genua*, Gr. § 224.

584. *Omnibus*, sc. *divis*.

588. *Aspicias*, "if you will consider."——*Femina*, i. e. *quamvis femina*.

589. *Luce novâ*, "at dawn of day."—*Servo*, "I hold, occupy."

593. *Pro patruo*, sc. *Priamo*, see note, *l.* 573. — *Primis sub annis*, "in early life, in youth."

594. *Occidit a forti Achille*, Gr. § 248, R. 2.—*Vos*, sc. *dii*.

597. *Arduus alto igne*, Gr. § 250. Cf. 2, 1, and note.

599. *Natas*, i. e. *inde natas*, "springing from them."

600. *Infra*, sc. *eas*, i. e. *nebulas*.

602. *Faciem*, "form."

603. *Animam*, "life."

604. *Et primò similis volucri, mox vera volucris*, Gr. § 288, IV, Exc. 2.

606. *Eadem natalis origo*, i. e. *ex favillis*.

608. *Seducunt castra*, i. e. they separate into two adverse squadrons.

609. *Diversâ de parte*, "from opposite parts."

612. *Cognata*, "kindred," i. e. of the same origin with the ashes.

614. *Præpetibus*, "birds."—*Auctor*, sc. *Memnon*.

616. *Parentali more*, "according to the fashion of festivals in honor of deceased parents."—*Rebellant*, "they renew the war." Ancient authors reported that these birds came annually from Æthiopia to the tomb of Memnon at Troy, and there renewed their battle.

617. *Dymantida*, i. e. *Hecubam Dymantis filiam*.

618. *Piasque nunc quòque dat lacrymas*. The morning dews are the tears daily shed by Aurora for the death of Memnon.

BOOK XIV.

Settlement of Æneas in Italy.

Æneas was a Trojan prince, the son of Anchises and Venus. After the destruction of Troy, he led a colony of his countrymen to Italy, where, on the termination of a war with Turnus, the king of the Rutulians, he married Lavinia, the daughter of Latinus, king of Latium.

1. *Religatus ab aggere*, cf. 13, 438, and note.—*Funis*, the cable with which the ship of Æneas had been fastened to the shores of Caieta, at which place he had stopped on his way to the mouth of the Tiber.
2. *Infamatæ*, "of evil fame," on account of her sorceries.—*Dea*, sc. *Circes*. Circe, a daughter of the sun, and a distinguished enchantress, lived upon the neighboring shore.—*Relinquunt*, sc. *Trojani*.
5. *Potitur*, sc. *Æneas*.—*Natâque Latini*. Before the arrival of Æneas, Lavinia had been promised in marriage to Turnus, king of the Rutulians.
6. *Cum gente feroci*, i. e. with the Rutulians, a people of Latium, whose king was Turnus.
7. *Suscipitur*, sc. *ab Æneâ*.
8. *Latio*, i. e. *in Latio*, Gr. § 254, R. 3, middle.—*Tyrrhenia*. The Tuscans took part some with Æneas and some with Turnus.
9. *Sollicitis armis*. An epithet is metaphorically applied to the arms borne by the combatants, which properly belongs to those by whom they were borne, Gr. § 324, 1.
10. *Uterque*, sc. Æneas and Turnus.
11. *Evandri*. Evander having left his native country, Arcadia, some years before the arrival of Æneas, came into Italy and built a town on the Palatine mount. He sent his son Pallas, with four hundred horsemen, to the assistance of the Trojans.
12. *Neque Æneas*, sc. *venerat*.
13. *At Venulus*. Venulus was sent by Turnus as an ambassador to Diomedes, who, after the fall of Troy, had married the daughter of Daunus, king of Apulia, and had received as a dowry a portion of his kingdom.—*Ad urbem*, sc. *Argyripam*.
14. *Iapyge*, an adjective. "Iapygian or Apulian."
15. *Dotalia*, "received as a dowry," with the daughter of Daunus.
16. *Postquam peregit*, Gr. § 259, R. 1, (2), (*d*.) *Auxiliumque petit*. The historical present is here united with the perfect, as being essentially the same tense.
17. *Vires excusat*, "excuses his forces," i. e. pleads in excuse his want of forces.—*Ætolius heros*, sc. *Diomedes*. Diomedes was the son of Tydeus, king of Ætolia, but having married Ægialea, the daughter of Adrastus, king of Ar-

gos, he succeeded to the throne of that kingdom.

18. *Nec se*, sc. *ait*, which is implied in *excusat*, Gr. § 270, R. 2, (*b*.) —*Soceri*, sc. *Dauni*.

19. *Suorum*, i. e. *Argivorum*. A large part of his followers had been changed to birds.

22. *Avidas faces*, Gr. § 324, 1.—*Pinea texta*, cf. 11, 161; 1, 95, and note.

23. *Texta*, "frames, structures," etc. and hence "ships." Turnus surprised the Trojans in the absence of Æneas, and attempted to burn their fleet.—*Ignesque timent*, sc. *texta*, the ships, Gr. § 324, 34.

25. *Mulciber*, i. e. Vulcan, and hence also by metonymy, "fire," Gr. § 324, 2.

26. *Carinæ*, i. e. by metonymy, *navis*.

27. *Has pinus*, i. e. the pines used in the construction of this fleet.—*Cæsas*, sc. *esse*.

28. *Sancta deûm mater*, i. e. *Cybele*. —*Tinnitibus pulsi æris*. Cymbals and tympans were used in the sacred rites of Cybele.

27. *Idæo vertice*. Mount Ida was sacred to Cybele, who furnished thence the materials with which Æneas constructed his fleet. See Virg. Æn. 3, 6; and 9, 80 *sqq*.

29. *Buxi*, i. e. by metonymy, the pipe made of boxwood.

30. *Domitis invecta leonibus*. This goddess is usually represented as drawn in this manner.

31. *Incendia*, by metonymy, the abstract for the concrete, "firebrands," Gr. § 324, 2.

37. *Astræi fratres*, "the winds," the sons of the giant Astræus and Aurora. Cf. 1, 60.

38. *Alma parens*, i. e. *Cybele*.

44. *Sinus*, "the hold."

45. *Spinæ in usum*, cf. 1, 408 and note.

48. *Exercent*, "disturb, agitate."

49. *Naïdes æquoreæ*, "changed to sea-nymphs."

50. *Nec eas sua*, (Gr. §. 208 (7)) *tangit origo*, "does not move them," i. e. they do not regret, or care to return to their native mountains.

52. *Pertulerint*, Gr. § 265.

53. *Si qua*, sc. *carina*.

54. *Cladis Phrygiæ*, i. e. *cladis Trojanæ*, "the destruction of Troy."

56. *Monstri*, "prodigy," viz. the transformation of the ships into sea-nymphs.—*Rutulum*, sc. *Turnum regem Rutulorum*.

57. *Habet deos pars utraque*. Venus aided the Trojans and Juno the Rutulians.—*Quodque deorum est instar*, "and what is of equal value with the gods." *Instar*, i. e. *ad instar*.

59. *Soceri*, sc. *Latini regis*.

60. *Vicisse*. The verb *peto* has here a twofold construction. The infinitive after it is rare.—*Pudore*, i. e. *propter pudorem*.—*Deponendi*, sc. *bella*.

61. *Nati*, sc. *Æneæ*.

62. *Ardea*, the capital of the Rutulians.

63. *Barbarus*, i. e. *Trojanus*, for the Trojans, in distinction from the Greeks, are called barbarians.

67. *Sonus*, "its cry, its note."—*Et omnia*, sc. *manserunt*.

68. *Deceant*. This verb, though usually impersonal, is occasionally found, as here, connected with a nominative.—*Nomen mansit*, sc. *ardea*, or the heron.

APOTHEOSIS OF ÆNEAS.

69. *Deplangitur*, i. e. *se deplangit*, Gr. § 248, R. 1, (1,) & (2.)

70. *Æneia*, Gr. § 128, I., 1, (*d.*) and § 211, R. 4, (*a.*)

71. *Veteres iras.* The hostility of Juno to the Trojans had been long cherished, having had its origin in the judgment given by Paris in favor of Venus.

72. *Bene fundatis*, sc. *a patre.*

73. *Cytherëius heros*, i. e. *Æneas.*

74. *Colloque circumfusa*, Gr. 224, R. 1.—*Parentis sui*, sc. *Jovis.*

78. *Quamvis parvum des numen*, i. e. though you place him among the inferior deities.

79. *Inamabile regnum*, i. e. *inferorum regnum.* Æneas, while on his way from Troy to Italy, is said to have visited the lower world for the purpose of seeing his father Anchises. *Inamabile*, Gr. § 324, 9.

81. *Conjux regia*, i. e. *Jovis deorum regis.*

84. *Quæque petis, pro quoque petis*, i. e. *et tu quæ petis, et ille pro quo*, etc.

88. *Numicius.* The Numicius is a small river of Latium, near which Æneas is said to have perished in battle. In this passage the god of that river is spoken of.

89. *Æneæ abluere. Quicunque* and *quisquis*, like the English whoever, whatever, &c., seem often to supply the place of both antecedent and relative, and consequently to have a double construction; as here *quæcunque* appears to be in the accusative after *abluere*, and also the subject of *sint* understood, "whatever (parts) of Æneas are mortal." So *quicquid* in *l.* 92, supplies the place of an accusative after *repurgat*, and of a subject to *fuerat.*

91. *Corniger*, "horned," a common appellation of rivers, and the river gods are represented as horned and wearing a garland of reeds.

93. *Pars optima*, i. e. the divine part, the soul.—*Illi*, sc. *Æneæ.*

96. *Turba Quirini*, i. e. the Roman people. Romulus, after his decease, was worshipped under the name of Quirinus.

97. *Indigetem.* Livy, book I, 2, relates that he was called Jupiter Indigetes.—*Temploque arisque recepit. Templo* and *aris* are here usually considered as ablatives of place, but may perhaps be in the dative according to Gr. § 225, IV, Rem. 2.

THE ALBAN KINGS.

98. *Binominis.* Ascanius, the son of Æneas and Creusa, was likewise called Iulus. Virg. Æn. 1, 267.

99. *Resque Latina*, "the Latin state."

100. *Quo satus*, "whose son," Gr. § 246.

101. *Repetita nomina.* Another Latinus had lived before him, the father of Lavinia, the stepmother of Ascanius, cf. *l.* 5.—*Alba.* This word is here the name of a king of Alba.—*Subit*, "succeeds."

102. *Ex*, "next after."

103. Tiberinus succeeded Capetus. —*Ab*, "after."

104. *Tusci fluminis*, i. e. the Tiber, which before this event had been called the Albula.

105. *Nomina.* The plural for the singular, as in line 101. So *vocabula*, *l.* 110.

106. *Remulus* appears from this

passage to have been struck dead by a thunderbolt from Jupiter, for presuming to imitate his thunder and lightning. Salmoneus is said to have met a similar fate for the same offence, see Virg. Æn. 6, 585.

108. *Moderatior*, "less arrogant." Cf. 12, 355.

110. *Positus*, i. e. *sepultus*.

111. *Palatinæ gentis*, i. e. the tribe living around the Palatine hill.—*Summam gentis*, "the government of the nation."

112. *Nulla inter Hamadryades*, Gr. § 212, R. 2, N. 4.

115. *Unde tenet nomen*, sc. *Pomona* from *pomum*.

116. *Felicia*, "good, delicious."

120. *Alieno*, "from another tree."

123. *Injusti*. Amulius and Numitor were brothers, but the former unjustly deprived the latter of his share in the government, slew his son Lausus, compelled his daughter Ilia to become a Vestal, and caused her two sons, Romulus and Remus, to be thrown into the Tiber.—*Miles Amuli*, "the soldiery of Amulius," instead of, Amulius by his soldiery.—*Ausonias opes*, i. e. *Ausonias res*, or *regnum Latinum*.

124. *Nepotum munere*. Numitor recovered his power by means of his grandsons Romulus and Remus.

125. *Festis Palilibus*. Rome is said to have been founded at the feast of Pales, which occurred on the 21st of April.

127. *Bella gerunt*, sc. *Romanis*.—*Tarpeia*. Tarpeia, the daughter of Tarpeius, the governor of the citadel, betrayed the city to the enemy, and perished beneath a heap of their shields thrown upon her. Liv. 1, 11.

129. *Sati Curibus*, i. e. the Sabines, whose principal city was *Cures*.

130. *Premunt*, "restrain."—*Corpora victa sopore*, i. e. *Romanos somno oppressos*.

132. *Iliades*, i. e. Romulus, the son of Ilia, or, as she is otherwise called, Rhea Silvia.—*Unam*, sc. *portam*.

133. *Saturnia*. The hostility of Juno to the Trojans was continued after their settlement in Italy, as was also the favor of Venus.—*Verso cardine*, Gr. § 274, R. 5. Cf. 4, 22; 135. *Clausura fuit*, Gr. § 259, R. 4.

136. *Jano*, instead of *Jani templo*. This omission of *templum* or *ædes*, is quite common, Gr. § 211, R. 7.

138. *Rogat*, sc. *Venus*.

130. *Nec sustinuere*, "could not refuse." The nymphs attempt first to stop the progress of the Sabines by pouring forth cold water, and, when this did not succeed, they then sent forth hot streams.

140. *Elicuêre*, sc. *e terra*.—*Nondum tamen*, "but not yet." The waters which the nymphs caused to issue from the earth between the Sabines and the doors of the temple of Janus, so long as they remained cold, did not prevent the enemy's approach. They next apply heat to these waters.

141. *Ora*, i. e. the gate of the temple of Janus.

145. *Certare rigori*. In prose *certo* is construed with *cum*, but in poetry it often takes the dative.

147. *Gemini postes*, sc. *templi Jani*.

148. *Permissa*, "granted," i. e. opened, sc. *a Junone*.

149. *Martius*, i. e. *Romanus*. Romulus, the founder of the nation, was the son of Mars.

150. *Dum indueret*, Gr. § 263, 4.

151. *Obtulit*, sc. *Sabinis*, "brought against them."

152. *Strata estque*, instead of *stratæque est*. Cf. 13, 504, and see also *que* in the Lexicon. *Suis*, "with its own."—*Generique—soceri*. The Romans had seized and married the daughters of the Sabines.

154. *In ultima*, "to the last extremity."

155. *Tutiumque accedere regno*. By the conditions of the peace, Tatius, the king of the Sabines, was to reign jointly with Romulus. He was slain at Lavinium after a joint reign of four years.

156. *Æquata*, "made equal."

158. *Talibus*, sc. *dictis*.

159. *Fundamine magno*, "a broad foundation."

160. *Res Romana*, "the Roman state."—*Et præside pendet ab uno*, "and depends upon a single ruler." Its government was no longer divided between the Romans and Sabines, but the regal power, by the death of Tatius, was vested in Romulus alone.

161. *Nepoti*, sc. *Romulo, filio Martis, et nepoti Jovis*.

162. *Solvere* depends on *tempus*, Gr. § 270, R. 1.—*Ablatum*, sc. *eum*, i. e. *nepotem tuum*.

164. *Memoro*, seems both here and in Lucret. 2, 111, to be used in the sense of *memini*, but Loers explains it by the phrase, *in memoriam tibi hæc revoco*.—*Memori*, Gr. § 113, Exc. 3.

165. *Cærula cæli*, instead of *Cæruleum cælum*, Gr. § 205, R. 9. This line is quoted from Ennius.

166. *Verborum summa tuorum*, "all your words."

169. *Sensit*, sc. *Gradivus*, in line 171, i. e. *Mars*.—*Signa rapinæ*, i. e. of the carrying away of Romulus to heaven.

170. *Cruento* is an epithet serving to remind us that he is the god of war.

172. *Increpuit*, "urged (them) forward."—*Pronum per aëra*, instead of *pronus per aëra*.

173. *Palati*. Romulus is said to have disappeared from a place in Rome, called *Palus Caprææ*, or *Caprea*.

174. *Suo jam*, "now his own." After the death of Tatius, the Sabines as well as the Romans, were subject to Romulus alone.

175. *Iliaden*, i. e. *Romulum*.

177. *Intabescere*. The poets represent the leaden bullet as sometimes thrown by the sling with such velocity as to melt in the air.

178. *Pulchra subit facies*, i. e. *in ejus corporis mortalis locum. Dignior pulvinaribus*, "more worthy of the sacred couches," i. e. of a place at the feasts of the gods.

180. *Amissum*, sc. *Romulum*.—*Conjux*, sc. *Hersilia*, the wife of Romulus.

181. *Limite curvo*, i. e. *in arcu cælesti*, cf. *l.* 189, and 11, 227, and 270.

182. *Vacuæ*, i. e. *viduæ*.

183. *O et de Latiâ, o et*, Gr. § 205.

184. *Dignissima fuisse*, Gr. § 270 R. 1.

185. *Quirini*, sc. *conjux*. As *Quirinus* is the name by which Romu-

lus was called after his apotheosis, it is here opposed to *vir*.

187. *Colle Quirino*, i. q. *Quirinali*. An ablative of place without a preposition.

188. *Romani regis*, sc. Romuli.

191. *Verecundo vultu*, Gr. § 211, R. 6.

192. *Nec promptum est et liquet*, i. e. *et non promptum est et liquet*.

193. *Liquet* (*te*) *esse Deam*.

194. *Quæ si modo* (*me*) *posse videre*.

195. *Cælum* (*me*) *accepisse fatebor*, i. e. that I have been made perfectly happy.

196. *Romuleos colles*, i. e. *Quirinalem collem*.

199. *Cessit*, "vanished."

202. *Juncta Quirino*. Hora and Quirinus were worshipped in the same temple.

BOOK XV.

Doctrines of Pythagoras.

After the death of Romulus, the eyes of the Roman people were turned to Numa Pompilius as his successor. He was a man of peaceful and studious habits, and devoted to the study of philosophy. In prosecution of this study he is here represented as leaving his native Sabine country and travelling to Crotona, where Pythagoras had recently introduced the peculiar tenets of that system of philosophy, which has since been called after his name. In reality, however, the coming of Pythagoras to Italy appears to have been at a later period.

1. *Vir fuit hîc, ortu Samius*, sc. Pythagoras. Pythagoras was a native of Samos, but travelled into Egypt and Persia in quest of knowledge. Returning to Samos, and finding the government in the hands of the tyrant Polycrates, he left his native country and took up his residence at Crotona, in the south of Italy.—*Hîc*, i. e. at Crotona.
2. *Dominos*, sc. Polycrates and his brothers Pantagnōtus and Sylōson.—*Odio*, i. e. *propter odium*.
3. *Licet* in the sense of *quamvis*, "although," seems to be used only poetically with adjectives and participles.—*Cœli regione remotus*, "heaven-wide distant," i. e. as far as the heavens are distant from the earth. Cf. *quamvis longa regione remotus absum*, Ov. Trist., 3, 4, 78.
4. *Mente deos adiit*, "in thought he approached the gods," i. e. he studied their nature. In *adiit*, *it* is lengthened by cæsura, cf. 1, 114, and note.
5. *Hausit*, "perceived."
6. *Cumque perspexerat*. *Cum* in narration is here joined with the pluperfect indicative. See Gr. § 263, 5, R. 2, & Note.
7. *In medium dare*, "to communicate for the common good, for the use of all."—*Silentîum*, sc. *discipulorum*. The disciples of Pythagoras were required to pass a novitiate of two, or as some say five years in silence.
8. *Dictaque mirantîum*. *Mirantîum* is connected to *silentîum*. In such admiration with his disciples was every thing which fell from the lips of Pythagoras, that it was considered by them a sufficient proof of any assertion to be able to say, "*αὐτὸς ἔφη, ipse dixit*," meaning by *ipse* Pythagoras.
9. *Quid natura*, sc. *esset*. The accusative of the thing here changes from *primordia* and *causas* to the dependent clauses, *quid natura* (*esset*) etc., Gr. § 231, R. 8, (*b*.)
10. *Quid deus*, sc. *esset*, "the di-

vine nature." A great variety of constructions here follow *docebat*.

11. *Jupiter an venti, discussâ nube, tonarent.* The common people ascribed the lightning to the agency of Jupiter, while the philosophers attributed it to the operation of the winds in tearing asunder and scattering the clouds.

12. *Quid quateret terras*, i. e. what was the cause of earthquakes.

13. *Quodcunque*, is the object of *docebat* and the subject of *latet*; cf. 14, 89 and note.

14. *Arguit*, "he censured, blamed, taught that it was wrong."—*Talibus verbis*, "in language like the following."

15. *Sed non et credita*, sc. *a vulgo*.

16. *Corpora*, sc. *vestra*, "yourselves."

19. *Sunt quæ*, i. e. *sunt herbæ, quæ*.

20. *Lacteus humor*, i. e. by periphrasis, "milk," Gr. § 323, 2, (4.)

22. *Alimenta mitia*, cf. 2, 287, and note, and *mitescere*, *l.* 19.

24. *Nec tamen*, "and yet not."

28. *Daptibus cum sanguine*, "bloody banquets."

29. *In viscera viscera condi. Viscera* is here used in two essentially different senses, viz. the *stomach* and *flesh*. This is by the figure *antanaclasis*, Gr. § 324, 12.

32. *Scilicet*, "forsooth," denotes indignation.

34. *Tristia vulnera*, "sad wounds," i. e. flesh torn or mangled by sad wounds. So 1, 190, *vulnus recidere*, i. e. a wounded part or member.—*Cyclopum*. The Cyclops are said to have eaten even human flesh.

36. *Malâ moratâ*, "ill-regulated, intemperate."

37. *Cui fecimus Aurea nomen.*—After *nomen* a noun may follow as here in apposition to *nomen*, or in the genitive depending on it (*cui fecimus Aureæ* (*ætatis*) *nomen*), or in the dative, if accompanied by a verb followed by the dative, to which it can be in apposition, (*cui fecimus Aureæ* (*ætati*) *nomen*), Gr. § 204, and R. 6 and R. 8, (*a.*) & (*c.*) Cf. 1, 169 and note.

42. *Suspenderat hamo*. That from which a thing is suspended is put after *suspendo* in the ablative with *ex* or *ab*, in the ablative without a preposition, and rarely in the dative.

44. *Non utilis*, by litotes, Gr. § 324, 9, for *perniciosissimus*.—*Auctor*, "the originator, he who set the example."

45. *Victibus invidit deorum. Victibus deorum*, "the food of the gods," i. e. the simple food which the gods gave to men, and which was adapted to their nature, as herbs, fruits and corn. *Invidit*, disliked, slighted, despised. Some for *deorum* read *virorum*.

46. *Corporeas*, i. e. *carneas*.

47. *Primòque*, relates to *inde* in *l.* 52.

48. *Putes*, "one may suppose."

49. *Idque satis fuerat*, "and that should have been enough," i. e. they should have stopped then, they should have gone no further. —Gr. § 259, R. 3.

50. *Corpora petentia*, i. e. *corpora ferarum petentium*.—*Missa neci*, Gr. § 225, IV., and R. 2.—*Salvâ pietate*, "consistently with duty;" i. e. with the kindness due from man to the inferior animals.

51. *Quàm—tam*, "as—so." The meaning is, the obligation not to eat them was as imperative as the

necessity of killing them. *Epulanda* is here used in a passive sense.

52. *Inde*, refers to *primò*, *l.* 47.—*Abiit*, "advanced."

53. *Prima hostia.* Swine are supposed to have been the first animals offered in sacrifice, and these to have been sacrificed to Ceres for the reason here mentioned.

54. *Erruerit—interceperit.* The poet is giving the reason alleged by those who first offered these animals in sacrifice, Gr. § 266, 3.

56. *Duobus*, "the two, both," i. e. the swine and the goat.

57. *Quid meruistis oves?* "what evil had you merited? what had you done?"

58. *In tuendos natum homines*, intended for the maintenance of men. See 13, 111.—*Nectar*, metaphorically for milk.

61. *Boves—animal*, Gr. § 204, R. 3.

62. *Natum tolerare labores*, Gr. § 271, Note 3.

68. *Immemor*, "ungrateful."—*Demum*, "indeed."—*Frugum.* These were produced by the labor of the ox.

67. *Dederat*, "had caused or produced."

68. *Nec satis est*, sc. *id.*—*Quòd*, Gr. § 273, 6.

69. *Ipsos inscripsere deos sceleri*, "they charged or imputed the crime to the gods."—*Numen supernum.* Although the expression is general, Jupiter is especially intended, as to him particularly the ox was sacrificed.

72. *Placuisse nocet*, cf. 1, 545.—*Et auro.* He alludes to the custom of gilding the horns of victims. Cf. 7, 90.

73. *Ignara*, sc. *victima*, "ignorant" of what is preparing for him.—*Precantem*, "the prayers of the suppliant."

74. *Imponi inter cornua fruges*, a handful of corn or meal mixed with salt and called *mola salsa*, was sprinkled between the horns of the victim.

76. *In liquidâ prævisos forsitan undâ.* Allusion is made to basins of water employed in the sacrifices, and from which the image of the knife is supposed to be reflected.

78. *Inspiciunt*, sc. *haruspices.*

80. *Vesci*, sc. *vetitis cibis*, i. e. *carne animalium.*

84. *Ora*, sc. *mea.—Sequar*, "I will obey."

85. *Delphosque meos*, "my Delphi," i. e. my inspired doctrines.

86. *Æthera*, i. e. *cælum*, and by metonymy, celestial things, divine doctrines. The meaning of these two clauses, *Delphos meos* and *ipsum cælum*, is explained by the following, *augustæ reserabo oracula mentis.* The mind is called *augusta* on account of its divine nature.

88. *Juvat*, sc. *me.*

89. *Terris et inerti sede. Et* here connects not different things, but the same thing differently expressed, and *terris* and *sede* are therefore properly in apposition. *Iners*, applied to the earth, signifies "motionless" or "immovable," in distinction from the air which is so easily put in motion.

90. *Humeris insistere Atlantis*, cf. 4, 800–805.

95. *Tenebras*, sc. *Orci.*

96. *Materiem vatum*, the poets' theme.—*Falsi*, "fictitious, fabu-

lous."—*Mundi*, i. e. "the Lower World."

97. *Tabe*, "putrefaction, decay."—*Vetustas*, "time."

98. *Non ulla putetis*, i. e. *ne putetis corpora ulla mala posse pati.*

99. *Morte carent animæ.* In this and the following lines the Pythagorean doctrine of the transmigration of souls is taught.

100. *Sede*, i. e. the body.

102. *Panthoïdes*, i. e. *filius Panthoï.*—*Euphorbus* was a Trojan slain by Menelaus. Pythagoras professed to remember that he himself had once been Euphorbus, and, to prove the truth of this assertion, he declared that a shield, then hanging in the temple of Juno in Argos, was the identical shield borne by him, as Euphorbus, at the siege of Troy.

104. *Cognovi* has here the meaning of *agnovi*, see *agnosco* in Lex. *no.* II.

105. *Abanteïs*, "of Abas." Abas was an ancient king of Argos.

107. *Artus*, by metonymy for *corpora.*

108. *Spiritus*, by metonymy for *anima, vita*, "the soul or spirit."

110. *Facilis*, "soft, pliant."

114. *Pietas.* As the Pythagorean doctrine implies that the souls of men and animals are nearly related, "piety," which includes all relative duties, extends to animals as well as men.—*Cupidine ventris*, "by appetite."

115. *Vaticinor*, "as a prophet I admonish."

117. *Et quoniam magno feror æquore*, "and since I am sailing upon the wide ocean;" i. e. since I have launched into the depths of my philosophy, (I will proceed to lay open other principles pertaining to it.) He had already explained the doctrine of metempsychosis, he now proceeds to speak of the perpetual changes which all things in the universe undergo. The apodosis of this sentence, "I will add," or the like, is wanting.

118. *Perstet*, "continues, is constant," Gr. § 264, 7, & N. 2.

119. *Fluunt*, "are in motion.—*Omnisque vagans formatur imago*, "and every form is made (i. e. is) changeable."

120. *Ipsa tempora*, "time itself," Gr. § 98.

121. *Consistere*, "stand still."

122. *Levis*, "fleeting."

125. *Nam quod*, sc. *tempus.*—*Relictum est*, "has been left behind."

127. *Emersas*, "having come forth." (sc. *e mari.*)—*Tendere*, "direct their course, or advance," *in lucem*, "towards the light of day."

128. *Hoc*, i. e. this which we now see.

130. *Exit*, "comes forth," sc. *e mari.*

132. *Tradendum*, "to be surrendered in turn."

133. *Ipse det clypeus.* The disc of the sun is here called the shield of Phœbus.—*Tollitur*, in the middle sense, "rises," Gr. § 248, R. 1, 2.—*Terrâ imâ*, "from the lower parts of the earth;" the ablative of the place 'from which' without the usual *ab* or *ex*, Gr. § 255, R. 3, (*b.*)

134. *Terrâ cum conditur imâ*, the ablative of the place "where" or "in which," without the preposition *in*, Gr. § 254, R. 3, *med.*

135. *In summo*, sc. *cælo*, "in the zenith."

140. *In species succedere quatuor annum*, "that the year advances successively into four forms," i. e. passes in succession through four forms, or seasons.

141. *Peragentem imitamina*, "resembling."

142. *Tener*, sc. *annus.*—*Lactens*, "a nursling."

146. *Ludit*, "disports itself," i. e. is gaily decked, *florum coloribus.*—*Virtus*, "firmness, substance."

147. *Post Ver.* Thus far he has spoken of the opening spring, now he passes to the later periods of the same season. *Ver robustior annus*, "the spring having now ripened to a more vigorous season," *transit in Æstatem*, "passes over into Summer."

149. *Quæ magis ardeat*, "which glows more fiercely." *Ardeat* is here used both literally of the heat of summer and tropicè of the glow of youthful passion.

152. *Sparsus tempora*, the Greek accusative, see 1, 332 and note.—*Canis*, subst. see *canus* in Lex.

154. *Spoliata suos capillos*, the Greek accusative, Gr. § 234, II., & R. 2.

155. *Nostra ipsorum*, Gr. § 205, R. 13.

162. *Emensis*, Gr. § 162, 17, (*a.*)

163. *Occiduæ*, "declining." Old age is compared to the setting sun.

164. *Hæc*, sc. *senecta.*

165. *Milon*, or *Milo*, was a celebrated wrestler of Crotona, who is said to have wept when he observed the effects of old age in depriving his limbs of their pristine strength.—*Inanes*, "destitute of strength, powerless, feeble."

167. *Fluidos*, "flaccid," is opposed to *solidorum.*

169. *Tyndaris*, i. e. Helen, the daughter of Tyndarus.—*Bis rapta.* Helen, on account of her exceeding beauty, was forcibly carried away early in life by Theseus, and afterwards by Paris.

171. *Destruitis*, Gr. § 209, R. 12. (7.)

173. *Ne tamen longe exspatiemur*, i. e. "but not to wander too far from my purpose."—*Oblitis tendere*, Gr. § 271, Note 3.

176. *Nos*—, "let us—." *Nos* is nominative to *sinamus.*

177. *In ferinas domos*, i. e. *in ferina corpora* by a poetic metonymy, the body being spoken of as the habitation of the soul.

180. *Junctorum*, "of those united."—*Aliquo fœdere*, "by some tie."

181. *Certè*, "at least."—*Honesta*, "respected."

182. *Thyesteis mensis.* Thyestes, the brother of Atreus, having seduced Aërope, his brother's wife, Atreus in revenge slew the son of Thyestes by Aërope, and served up the body in a banquet prepared by him for his brother. *Mensis* by metonymy, like the English "dishes" for the food, or viands served up upon them.

183. *Quàm malè consuescit*, "how evil a habit he acquires."

189. *Ad plenum facinus*, i. e. to murder.—*Quò!* "to what!"

190. *Mortem senioribus imputet annis*, i. e. to old age (rather than to the violence of man.)

191. *Arma*, "defence, protection," i. e. clothing.

195. *Formidatis pennis.* Cords, to which were attached feathers of various colors, were fastened in such a manner as to cause the deer, who were frightened by them, to rush into the nets. See 2. *formido* in Lex. *no.* II. B.

198. *Epulis*, sc. *ejusmodi.*—*Mitia*, cf. *l.* 22.

JULIUS CÆSAR CHANGED INTO A COMET.

199. *Cæsar.* After the death of Julius Cæsar, a comet, according to Suetonius, was seen for seven successive days, rising about the eleventh hour. This, as the same author further informs us, was believed to be the soul of Cæsar received into heaven. In the following account of his apotheosis, the poet alludes to some of the more prominent incidents in his life and in that of Augustus, his successor.—*Marte togâque*, in war and in peace, Gr. § 250, and § 324, 2.

201. *Properata gloria rerum*, "the rapidly achieved glory of his exploits."

203. *Sua progenies.* Allusion is here made to Augustus Cæsar, the adopted son of Julius and grandson of his sister Julia.

204. *Exstitit*, "became, was."

205. *Scilicet*, "forsooth;" this is used ironically.—*Æquoreos*, "sea-girt."

207. *Numidasque rebelles.* The Numidians under Juba opposed Cæsar, but were conquered at Thapsus.

208. *Cinyphium*, properly, living near the Cinyps, a river of Africa, and thence, "Libyan, African."—*Tumentem*, "proud,"—*Mithridateis nominibus*, "the fame of the Mithridates." There were several kings of Pontus who bore the name of Mithridates, but it was with Pharnaces, the son of the most celebrated king of that name, that Cæsar made war.

210. *Aliquos egisse triumphos.* Cæsar is said to have triumphed five times.

211. *Genuisse*, or rather *adoptâsse.*

213. *Hic*, sc. *Augustus.*—*Mortali semine cretus*, Gr. § 246.

214. *Ille*, sc. *Julius.*

215. *Æneæ genetrix*, sc. *Venus.*

216. *Pontifex*, sc. *Julio Cæsari, qui Vestæ pontifex erat.*—*Conjurata arma*, i. e. the arms of conspirators.

218. *Quantâ mole*, "with what powerful efforts."

219. *Caput*, "the head," i. e. by metonymy, "the individual, the person, he," etc. See Lex. article *caput, no.* II.

220. *De Dardanio Iulo.* The Julian family claimed to derive their origin from Iulus, the son of Æneas.

221. *Justis*, "reasonable, well-founded:" but Loers prefers *injustis*, "not merited."

222. *Calydonia.* Calydon was the principal city of Ætolia. See 14, 17, and note.—*Vulneret*, Gr. § 264, 10. In the Trojan war Diomedes, the son of Tydeus, wounded Venus in the wrist with a spear.—*Modò—nunc*, "at one time—at another."

223. *Male defensæ*, "unsuccessfully defended."—*Confundant*, "disturb, overwhelm."

224. *Natum*, sc. *Æneam.*

225. *Sedesque intrare silentûm.* See 14, 79, and note, and cf. 5, 194.

227. *Cum Junone.* It was at the instigation of Juno that Turnus took up arms against Æneas.

228. *Timor hic*, i. e. the apprehension which she felt for Cæsar.

229. *In me.* She speaks of the

dangers which threatened Julius Cæsar, her descendant, as menacing herself.

230. *Factnus*, sc. the murder of Cæsar.

231. *Exstinguite.* It was a common opinion that the extinguishment of the fire of Vesta would be attended by great public calamities.

234. *Veterum sororum*, i. e. *Parcarum.*

235. *Signa.* Other ancient authors have spoken of the prodigies which preceded the death of Cæsar. Cf. Virg. G. 1, 464 *sqq.*

238. *Nefas*, sc. *cædem Cæsaris.*—*Phœbi quoque tristis imago.* Pliny (Hist. Nat. 2, 30) relates that the sun was paler than usual all that year.

240. *Faces*, "meteors." *Mediis sub astris*, "amidst the stars," Gr. § 205, R. 17.

242. *Vultum*, Gr. § 234, II.

243. *Lunares currus*, "the lunar chariot," i. e. simply the moon. Cf. 2, 207 and note.

245. *Ebur*, by metonymy for *statuæ eburneæ.* In a moist state of the atmosphere, when drops of water were condensed upon ivory and other similar substances, they were said to weep.

246. *Auditi*, sc. *esse.*

247. *Litat*, "affords a favorable omen."

248. *Caput in extis*, i. e. *caput extorum*, "the head of the entrails," or upper rounded part of the liver, which was particularly regarded by the soothsayers.

254. *Templum*, i. e. *Curiam.* The senate house was called a *templum* because it had been consecrated.

257. *Condere*, sc. *Cæsarem.*

258. *Atridæ*, i. e. *Menelao.* Paris had been vanquished in single combat with Menelaus, and would have been slain by him, had not Venus concealed him in a cloud. In the same manner Æneas had been preserved by her, when about to be slain by Diomedes.

260. *Hanc genitor*, sc. *alloquitur. Genitor*, sc. *Jupiter.*

261. *Intres licet*, Gr. § 262, R. 4.—*Sororum trium*, sc. *Parcarum.*

262. *Molimine vasto*, "of vast labor," Gr. § 211, R. 6.

263. *Tabularia*, "the registry or archives," i. e. the place where the records of the decrees of fate are kept.

264. *Concursum cælt*, i. e. *nubium*, the dashing together of the clouds, i. e. "thunder," cf. *l.* 11, and note.

272. *Facies*, "will cause."—*Natusque suus*, i. e. Augustus.—*Suus*, for *ejus*, which, if used, would have rendered *qui* ambiguous.—*Nominis*, sc. *Cæsaris.*

274. *Suos*, "favorable."

276. *Mutinæ.* A successful battle was fought at this place by Augustus and the consuls, Hirtius and Pansa, against M. Antonius.—*Pharsalia.* Augustus fought no battle at Pharsalia, which was the scene of the decisive battle between Julius Cæsar and Pompey; but by a poetical license Augustus is represented as fighting there, because the battle between his and M. Antonius' forces on the one hand and those of Brutus and Cassius on the other, was fought in this region, though at a place somewhat remote, viz. at Philippi in Macedonia.

277. *Emathiâ*, "Emathian," here denotes in general the Macedonian and Thessalian country.—*Iterum*, "a second time." The first slaughter here called Emathian, is that of Pharsalia, the second that of Philippi.

278. *Magnum nomen.* The great name here meant is that of Pompey, whose son Sextus was vanquished by Augustus in a naval engagement near Sicily.

279. *Romani ducis*, sc. *M. Antonii.*—*Conjux Ægyptiaca*, sc. *Cleopatra.*—*Tædæ non bene fisa.* Cleopatra had hoped by means of her marriage with Antony to become queen of Rome, and she afterwards betrayed Antony in the hope of accomplishing her plans by gaining the affections of Augustus. Failing in this she destroyed herself by means of the bite of an asp.

281. *Capitolia* for *capitolium*, and this for Rome.—*Nostra.* The capitol was dedicated to Jupiter.—*Canopo.* Canopus is a town of Egypt.

282. *Barbariem*, collectively, "the barbarous countries;" i. e. countries inhabited by others than the Greeks and Romans.—*Ab utroque oceano*, i. e. *orientali et occidentali.* Cf. *sub utroque Phœbo*, 1, 338.—*Ab*, "on, near," see *ab* in Lex. *no.* I. A. 5.

283. *Numerem*, "should I particularize."—*Quodcunque habitabile*, i. e. *quemcunque habitabilem locum.*

284. *Sustinet*, "contains."—*Hujus*, i. e. *Augusti.*—*Illi*, i. e. *Augusto.*

286. *Auctor*, "legislator."

289. *Prolem sanctâ de conjuge natam.* Tiberius is here meant, the son, by a previous marriage, of Livia, the wife of Augustus.

291. *Pylios æquaverit annos*, i. e. the years of Nestor the Pylian, who is said to have lived three ages. The common reading instead of *Pylios* is *similes*, but as Cæsar was but fifty-six years old at his decease, this reading would not seem to imply the wish of a very long life to Augustus.

292. *Cognata*, "kindred," Romulus and Julius Cæsar having been previously removed to heaven.

293. *Hanc animam*, sc. *Julii Cæsaris.*

294. *Jubar*, "a beam of light, a star."

296. *Mediâ cum sede senatûs*, i. e. *mediâ curiâ.*

297. *Nulli cernenda.* The future passive participle has here the force of verbal adjectives in *bilis*, (Gr. § 129, 4,) "visible to no one."

303. *Nati*, i. e. *Augusti Cæsaris.*—*Videns*, sc. *stella*, i. e. *anima Julii Cæsaris.*

305. *Hic*, sc. *Augustus.*

307. *Invitum*, sc. *Augustum.*—*Unâ in parte*, "in one point."

310. *Ipsos æquantibus*, "equaling themselves, as great as they," viz.: as Julius and Augustus.

311. *Saturnus minor est Jove*, cf. 1, 113.

312. *Mundi triformis*, i. e. the world. See 12, 2, and note.

314. *Di, Æneæ comites.* These are the Penates or household gods, rescued by Æneas, and under whose protection he escaped from amidst the hostile arms and fires of Troy, on the night in which that city was destroyed.

815. *Indigetes.* Æneas after his decease was reckoned among the Indigetes, see 14, 97, and Indigetes in Lex.—*Quirine*, cf. 175, *sqq.*

817. *Cæsareos inter Penates.* The temple of Vesta was near the palace of the Cæsars on the Palatine hill, as was also that of Apollo.

820. *Alios*, sc. *deos*.—*Fas*, sc. *est*.

822. *Caput Augustum*, i. e. Augustus. Concerning *caput*, see *l.* 219 and note.—*Quem temperat*, etc. The order is, *Orbe relicto, quem temperat.*

CONCLUSION.

In the conclusion of this work the author seems to have had in mind the 30th ode of the 3d book of the Odes of Horace.

824. *Jovis ira*, i. e. the lightning, cf. *l.* 264.

825. *Edax vetustas*, cf. *l.* 170.

826. *Cum volet*, etc. The order is, *Illa dies, quæ nil nisi corporis hujus jus habet, incerti spatium mihi finiat ævi, cùm volet.—Nil jus*, i. e. *nullum jus. Nil*, Gr. § 234, II.

828. *Parte meliore met perennis.* Gr. § 250.

NOTES

ON THE

EXTRACTS FROM OVID'S HEROIDES.

EPISTLE OF DEÏANIRA TO HERCULES.

THIS epistle purports to have been written by Deïanira, on receiving the tidings that her husband Hercules was returning from Œchalia, accompanied by Iole, for whom he had conceived a violent attachment. She strives to convince him of his inconsistency in permitting himself, after all his great exploits, to become the slave of a lawless and inordinate passion, and for this purpose briefly alludes to many of his most illustrious deeds. Respecting Deïanira, and the exploits and death of Hercules, see the extracts from the ninth book of the Metamorphoses and the notes.

1. *Gratulor*, sc. *tibi.*—*Œchaliam*, "Œchalia," a town of Eubœa, where Eurytus, the father of Iole had been king. This town was taken and Eurytus slain by Hercules. —*Titulis*, "honors."—*Nostris*, Deïanira claims, as the lawful wife of Hercules, a participation in his honors.
2. *Victorem* sc. *Herculem.*—*Victæ*, sc. *Iolæ.*—*Victorem victæ*, a paronomasia, Gr. § 324, 25, cf. Met. 8, 72.
4. *Decolor*, prop. discolored, defaced, changed from its former lustre, hence, "inconsistent with your former reputation," i. e. evil.—*Factis inficianda tuis*, "to be disowned by your deeds," i. e. of which your deeds should be ashamed.—*Factis tuis*, by personification, Gr. § 324, 34.
6. *Seriesque immensa laborum*, i. e. the labors imposed by Eurystheus, at the suggestion of Juno.—*Fregerit*, Gr. § 266, 1.—*Iolen imposuisse*, depends on *fama pervenit*, Gr. § 272, and N. 1.
7. *Juno.* The labors and sufferings of Hercules were owing to the hatred of Juno.—*Illa*, "the former," sc. *Juno.*—*Premendo*,

"by her efforts to depress," *sustulit*, "has raised (you)." *Te* is to be supplied from the preceding *tibi*, 42, § 229, R. 4, 2.

8. *Hæc*, "the latter," i. e. *Venus*.—*Humili sub pede*, "under her humble foot," instead of *humi sub pede*, "in the dust beneath her feet."—*Colla*, sc. *tua*, which is to be supplied from the preceding *tibi*.

9. *Vindĭcibus viribus*, sc. *tuis*.—Hercules is called *vindex terræ*, "the protector of the world," Met. 9, 102.

10. *Quà*, i. e. *ubicunque*. Cf. Met. 1, 31; and the note on Met. 1, 13.—*Nereus*, meton. for "the sea."

11. *Se tibi pax terræ* (sc. *debet*,) "the peace of the land (owes itself, i. e.) is owing to you."—*Tuta æquora*, "the safety of the seas." Loers retains *tota* in place of *tuta*.

12. *Solis utramque domum*, i. e. the east and the west. So, "*sub utroque Phœbo*," Met. 1, 338.

13. *Quod te laturum est*. This alludes to the reception of Hercules into heaven as an expected event.—*Cælum prior ipse tulisti*. Hercules is said to have once taken the place of Atlas in supporting the heavens on his shoulders. See the following line and also Met. 9, 61, and note.

14. *Supposito*, "substituted."

15. *Quid nisi notitia est quæsita*, i. e. *quid aliud est quæsitum, nisi notitia* (*est quæsita?*) "What else is gained," viz.: by all your glorious deeds," except, &c.—*Notitia*, "publicity."—*Pudori*, "disgrace."

16. *Si cumulas facta prĭora*, "if you cap your former deeds."—*Nota*, "disgrace, dishonor."

17. *Angues*. When Hercules was an infant, Juno sent two serpents to destroy him, but these he strangled with his hands. Cf. *ll.* 53 and 54, and also Virg. Æn. 8, 289.

21. *Sthenelēius hostis*, i. e. Eurystheus the son of Sthenelus.

23. *Mæandros*. In this line, and in most of the subsequent ones to the 85th, reference is made to the abject servitude of Hercules to Omphale, queen of Lydia. While a slave to her, he is said to have laid aside his arms and lion's skin, to have dressed himself in female attire, and, in obedience to the queen's command, to have employed himself in spinning.—The Mæander is the southern boundary of Lydia.

24. *Lassas aquas*. Ovid says in like manner in the 1st book of the Metamorphoses, "*fessas erroribus undas*.

25. *Monilia*. These were ornaments appropriate to the necks of females.

26. *Illo*, sc. *collo*, Gr. § 207, R. 24.—*Cui cælum sarcina parva fuit*; cf. *l.* 13 and note.

27. *Non puduit*, sc. *te*.

28. *Toris*, sc. *bracchiorum*.

29. *Pestis Nemeæa*, i. e. the Nemean lion, whose skin was afterwards worn by Hercules. Met. 9, 60, and note.

31. *Mitra*, "a turban," worn by the Phrygian women.

32 *Populus alba*, "the white poplar," a tree sacred to Hercules, who is said to have worn a garland made of its leaves on his return from the lower world.

33. *Mæonia*, "Mæonian or Lydian."—*Lascivæ*. Ovid uses this epithet with particular reference

to his own times, when courtezans were accustomed to dress in the Asiatic fashion.

34. *Dedecuisse*, Gr. § 239, and Remark 4.—*Putas*. Loers has *pudet*.

35. *Diomedis*. This Diomedes was king of the Bistones, a people of Thrace, and was accustomed to feed his horses upon the flesh of such foreigners as were found in his dominions. He was vanquished by Hercules and condemned to be devoured by his own horses. See Met. 9, 51.

37. *Busiris*. A king of Egypt who sacrificed to Jupiter all strangers found in his kingdom, and who was at last slain by Hercules.

38. *Victor*, sc. *tu*, "you though victorious."—*Huic victo*, Gr. § 225, III.—*Eras*, "you would have been," Gr. § 259, R. 4.—*Victor—victo*, cf. *l.* 2.

39. *Antæus*, a Libyan giant, the son of Neptune and Terra. When struck to the ground he recovered his strength by contact with his mother earth, but was at length lifted from the ground and strangled by Hercules.—*Collo*, sc. *tuo*.

46. *Æqua*. The yarn which slaves were required to return to their mistress was to correspond in weight to the wool delivered to them.

50. *Procubuisse tuæ*. Loers retains the reading "*pertimuisse minas*," which is found in all the manuscripts and early editions, and occurs also in A 42.

51. *Eximiis pompis*, etc. The order is *Narrabas præconia summa triumphi extmtis pompis.—Narrabas*, viz. in the presence of Omphale and her maidens.—*Præconia summa*, "the loud heralding."—*Triumphi* sc. *tui*. The poet here ascribes to the heroic ages of Greece the customs familiar in his own age.—*Eximtis pompis*, the ablative of quality, Gr. § 211, R. 6.—*Triumphi eximtis pompis*, "a stately triumph."

52. *Facta dissimulanda*. The deeds referred to are the early exploits of Hercules before his subjugation to Omphale, deeds which a feeling of shame on account of his present degradation should lead him to conceal rather than to vaunt.

53. *Scilicet*, "to wit," serves to introduce the particular acts of Hercules comprised in the preceding *facta*.

54. *Involuisse*, instead of *involvisse*, by diæresis, Gr. § 306, 2.—*Manum*, sc. *tuam*. Cf. *l.* 17, and note.

55. *Ut*, "how."—*Tegeæus aper*. A huge boar which was laying waste the country in the neighborhood of the Erymanthus, was carried alive to Eurystheus, as the fourth labor of Hercules.

56. *Incubet*. Two constructions, the infinitive with the accusative, and the indicative with *ut*, "how," here follow *narrabas*, but some read *incubet* and *lædat*.

57. *Tibi* depends on *tacentur*, Gr. § 225, II.—*Penatibus*, i. e. *domui*, i. e. to the palace of the Thracian king, or to the posts of his doors.—*Ora*, "the heads," i. e. of those strangers who had been slain by the Thracian Diomedes as food for his horses, and whose heads were affixed to the walls

of his palace. Cf. *l.* 35, *sq.* and note.

59. *Prodigiumque triplex*, sc. *non tacetur?* which is to be supplied with the subsequent nominatives. Geryon, the king of Erythia, is said to have had three bodies. The carrying away of his very valuable herds of cattle was the tenth labor imposed on Hercules by Eurystheus.—*Armenti dives Iberi*, Gr. § 213.

60. *In tribus unus erat*, "the three constituted but one."

61. *Totidem*, "as many," i. e. three.

62. *Cerberus* was a three-headed dog, whose hair was mingled with serpents, and which kept watch at the gates of Pluto. By command of Eurystheus, Hercules chained him and led him alive to the upper world.—*Implicitis comis*, Gr. § 211, R. 6.—*Angue*, the singular for the plural, Gr. § 249, I.

63. *Serpens*, i. e. *Hydra Lernæa*. See Met. 9, 55, and note.

64. *Damnis ab ipsa suis*, i. q. *ab damnis sui ipsius*. See Gr. § 211, R. 3 (*b.*), and § 207, R. 28.—*Ipsa*, properly "itself," i. e. in itself, of itself; but *ipsa suis* may be translated "its own."

65. *Quique inter lævumque latus*, i. e. *et ille qui*, etc. Hercules is here represented as holding Antæus under his left arm, while with his right hand he strangles him. See above, 1, 39, and note.

67. *Malè confisum pedibus*. The Centaurs, who inhabited Thessaly, are here meant. These were pursued by Hercules to their caves and other hiding places, where they were vanquished. See *Centaurus* in Lex.—*Malè*, "to no purpose, in vain."

68. *Agmen equestre*. The epithet alludes to their double form, mentioned in the preceding line.

69. *Sidonio*, "*Sidonian*," and hence, as Tyre and Sidon were celebrated for their purple dye, it may signify "purple."—*Sidonio amictu*, the Sidonian dress, which he wore among the maids of Queen Omphale.

71. *Iardanis*, i. e. Omphale, the daughter of Iardanus.

72. *Nota tropæa*, i. e. the lion's skin, the poisoned arrows, etc.

73. *Tolle animos*, "arouse yourself."

74. *Quod*, Gr. § 206, (13.)—*Esses*, Gr. § 264, 1, (*b.*)

75. *Illi procedit*, "accrues to her, goes to her benefit."—*Rerum*, "deeds, exploits."—*Mensura*, "the measure, the extent, the magnitude."

76. *Cede bonis*, "give up your possessions, cede your interests."—*Cedo*, in the sense in which it occurs here, takes the ablative of that which is given up, without a preposition. See *cedo*, *no.* II., A. d.

77. *Costis exuta*, Gr. § 251.

78. *Molle latus*, sc. *Omphales*.

81. *Venenis*, cf. Met. 9, 55, and note. *Atra venenis*. *Ater* and *niger* are used tropice for that which is "noxious or baneful."

82. *Ferre apta*, Gr. § 270, R. 1.

85. *Sed quid ego hæc refero*. While still employed in writing this letter, Deïanira hears of the fatal effect of the garment of Nessus sent by her to her husband, and closes the epistle with despairing lamentations.

86. *Tabe*, "by the infection."—*Pertre*, "was dying."

89. *Lacerabitur*, i. e. *se lacerabit*.—

Œtâ. This mountain was the scene of the last sufferings and death of Hercules.

91. *Et quid adhuc habeo facti,* "and what have I heretofore done."—*Cur,* "on account of which."

93. *Meleagre.* Meleager and Tydeus were brothers of Deïanira, and sons of Œneus and Althæa. Meleager had distinguished himself by his bravery in the slaughter of the Calydonian boar.—*Sororem,* "a sister," i. e. one possessed of a similar spirit.

95. *Devota domus,* sc. *Œnei patris Deïaniræ.*—*Agrios.* Agrius, the brother of Œneus, deprived the latter of his throne after the death of Meleager, and the exile of Tydeus.

96. *Œnea desertum.* The children of Œneus were all either dead or absent, and his wife Althæa, stung with remorse at the death of Meleager, had terminated her own life.

97. *Exulat Tydeus.* Tydeus, the brother of Deïanira, had left his native country on account of an accidental homicide which he had committed, and had fled to Argos, where he married Deïphile, the daughter of Adrastus.

98. *Alter,* sc. *Meleager.*—*Fatali vivus in igne fuit.* When the fatal fire-brand, on the preservation of which the life of Meleager depended, had been thrown into the fire by his enraged mother, Meleager was at the same time consumed by an internal fire.—*Absens flammâ Meleagros in illâ Uritur, et cæcis torrert viscert sentit Ignibus.* Met. VIII. *l.* 515.

99. *Mater.* See note on *l.* 96.

101. *Lecti,* sc. *genialis,* by metonymy for *conjugii,* "marriage."

102. *Fatis,* "death."—*Insidiata (esse),* "to have plotted for."

103. *Avidum,* sc. *mea.* He was slain by Hercules while attempting to do violence to Deïanira.—*Percussus arundine pectus,* Gr. § 234, II.

105. *Texta,* "a fabric, a garment."

108. *Patriæ frater adempte tuæ,* i. e. Tydeus, who was in exile at Argos.

110. *O possis!* sc. *esse meus vir.*—*Puer Hylle.* Hyllus was the son of Deïanira and Hercules.

EPISTLE OF MEDEA TO JASON.

The story of Medea and Jason, previous to their arrival and settlement in Thessaly, may be found in the preceding extracts from the beginning of the seventh book of the Metamorphoses. Some years after these events, Jason, forgetful of his obligations to Medea, divorced her, for the purpose of marrying Creüsa, or, as she is sometimes called, Glauce, the daughter of Creon, king of Corinth. Medea, indignant at the wrongs she had suffered, pens the following letter, in which she reminds Jason of her own sacrifices for his sake, and of his perfidy; and closes with hints of the vengeance which awaits him unless her wrongs are redressed.

1. *At.* This particle marks the indignation of the writer. See *at* in Lex. *no.* I., 4.—*Colchorum regina*, i. e. although queen of the Colchians.—*Tibi vacavi*, "I found time to consult for you and your interests."
2. *Ars mea*, sc. *magica*, "my skill" as a sorceress.
3. *Sorores*, i. e. the Fates.
4. *Debuerant*, "should," i. e. would that they had.—*Fusos evoluisse meos*, "have wound off my spindle," i. e. had terminated the thread of my life.—*Evoluisse*, Gr. § 306, 2.
5. *Bene*, "happily."—*Quidquid vitæ*, Gr. § 212, R. 3.—*Quidquid* is the object of *produxi*, and the subject of *fuit*. See note on Met. 14, 89.
8. *Pelias arbor.*—*Pelias*, "of Pelion."—*Arbor*, "the tree," by metonymy, "the ship" from Pelion. The Argo was built of timber cut on mount Pelion.—*Phryxeam ovem*, i. e. the ram brought by Phryxus to Colchis. *Ovis*, however, is by metonymy for *vellus*, "the golden fleece." See the introduction to the notes of the 7th book of the Metamorphoses.
9. *Colchi*, "we Colchians."—*Magnetida*, "Magnesian."—*Argo*, Gr. § 69, Exc. 3.
10. *Turba Graia*, "ye Grecian throng," i. e. ye Argonauts.
11. *Plus æquo*, "too well." Cf. Met. 7, 24 *sq.*
13. *At*, "but," i. e. instead of becoming the object of my affection and protection, *isset*, "he should have gone," etc.—*Semel—quoniam*, "when once."—*Nova puppis*, "the newly invented ship." Ovid supposes the Argo to have been the first ship; cf. *l.* 23.—*Arenas*, i. e. *litora.*
14. *Audaces.* These early navigators are called bold, because they first encountered the perils of the deep.
15. *Isset*, sc. *Jason.*—*Anhelatos*, sc. *e naribus taurorum.*—*Præmedicatus*, sc. *cantatis herbis.*
16. *Immemor*, "forgetful," i. e. of

my favors, ungrateful. Loers says, "*immemor, non a me doctus.*"

17. *Semina*, i. e. *dentes draconis.* So. *l.* 45. Cf. Met. 3, 82.—*Jecisset*, i. e. *sevisset*, cf. *semina jacta*, 5, 322. — *Sumpsisset*, "should have met."

18. *Cultu suo*, i. e. the abstract for the concrete, by the men who sprung from the dragon's teeth sown by him. *Cultu cultor*, Gr. § 324, 24.

20. *Capiti meo*, i. e. *mihi.* Cf. Met. 15, 219 and note.

21. *Exprobro* is construed with the accusative of the thing and the dative of the person, but in English we use the accusative of the person and the dative or the ablative with *with* of the thing, "to reproach him with or for something."

28. *Jussus*, viz. by Pelias, the uncle of Jason, see *Pelias* in Lex.—*Inexpertam*, passively, "untried." Cf. *l.* 13 and note. The Argo was believed to be the first ship.

25. *Hoc*, "such."—*Illic*, "there," viz. at Colchis.—*Nova nupta*, sc. *Creüsa* —*Quod*, "as."—*Hic*, "here," viz. at Corinth.

26. *Quàm*, sc. *dives.*—*Dives*, sc. *pater.*

27. *Hic*, sc. *Creon.*—*Ille*, sc. *Æetes.* —*Omne*, "every thing, the whole region."

28. *Quà*, "where."—*Plaga læva*, "left coast," i. e. the eastern, the face being turned toward the south.

29. *Hospitio*, Gr. § 224.—*Æeta*, the Latin form of *Æetes*, Gr. § 44, and § 45, 3.

30. *Corpora Graia*, i. e. *vos Graii*, or *Græci*, "ye Greeks." *Corpus* like *caput*, is often used for the person himself. See *Corpus* in Lex. *no.* 1, 5.

33. *Et vidi, et perii*, "I both saw, and was lost," i. e. was desperately enamored. The *vidi* of this line refers to *vidi* in the 31st line, by a repetition common with Ovid.—*Notis*, "common, usual."

34. *Pinea tæda.* Torches were burnt before the statues and altars of the gods in religious ceremonies.

35. *Trahebant*, "were leading me" to ruin.

39. *Dixerat—ut premeres*, Gr. § 273, 2, (*c.*)

41. *Per*, "in respect," or "in reference to."

43. *Prætenta*, sc. *sunt*, "was spread before or over:" i. e. their nostrils were overlaid with brass.—*Naribus*, Gr. § 224.

46. *Devota*, i. e. "devoted or doomed to destruction."

47. *Qui*, sc. *populi.*—*Natis secum telis*, cf. Met. 7, 4.—*Corpora*, Gr. § 98.

48. *Agricolæ*, cf. *cultor*, *l.* 18.

49. *Custodis*, sc. *draconis.* The dragon that guarded the golden fleece in the grove of Mars. See Met. 7, 78—84.—*Succumbere nescia*, Gr. § 270, R. 1.

51. *Consurgitis*, cf. *l.* 30.—*Omnes*, sc. *vos Græci.*

52. *Deserit*, "deserts," i. e. the table is removed.

53. *Quàm tibi tunc longè*, "how far from you," i. e. of how little avail, see *longe* in Lex. *no.* A. 2, c. and Gr. § 228. For the use of an adverb in the predicate with *sum*, see *Sum* in Andrews's Dictionary of Sallust.

56. *Lingua*, sc. *mea.*

58. *Quanta fuit*, "as long as it lasted," i. e. the live-long night.

59. *Segetesque nefandæ*, i. e. the crop of armed men springing from the dragon's teeth. Cf. *messis*, *l.* 48.

60. *Pervigil anguis.* See *l.* 49 and note.

61. *Hinc*, i. e. from my apprehension of the dangers that awaited you.

62. *Thalamo*, abl. of place.—*Soror.* The sympathy of her sister Chalciope, it appears, had been already excited in favor of the Argonauts.

63. *Disjectam que comas*, "with disheveled hair," Gr. § 234, II.—*Adversa in ora jacentem*, "lying upon my face." *Adversa* appears to be pleonastic; but some read *aversa*, "averted."

65. *Orat opem* (*me*,) sc. *soror mea.* Her sister knew her skill in sorcery, and hence applies to her to aid the Minyæ.—*Minyis*, i. e. *Argonautis.*—*Petit altera*, sc. *soror mea Chalciope*, "one implored for aid, the other was able to afford such aid."—*Altera habebat*, sc. *Medea.* But the meaning of this passage is not very clear, and perhaps the text is unsound.

69. *Delubra* for *delubrum.*

70. *Barbaricâ*, i. e. *Colchicâ.*—*Dea*, i. e. *statua deæ.*

71. *Exciderint*, "has been lost or forgotten." *Loca* for *locus.*

75. *Perdere posse*, "the power to destroy." *Si quem juvat ipsa potestas*, "if power itself delights any one." But Heinsius reads *ista*, "a power of such a kind."

78. *Per genus*, sc. *tuum.*—*Numen cuncta videntis avi*, i. e. *Solis.* Æetes, the father of Medea, and his sister Circe, were the children of the sun.

79. *Triplices vultus.* Diana is called also Luna and Proserpina, and from these three names she is called *triplex*, though some say that she is so called because she was worshipped in *triviis*, and represented by statues having three heads.

80. *Si aliquos deos*, "whatever other gods," i. e. "other" than the sun and moon. *Aliquos* has the meaning of *alios quos.*—*Gens ista. Ista* is here used in its forensic sense, i. e. *ista tua gens*, this nation to which you belong, i. e. the Colchians.

82. *Meritis*, sc. *tuis*, "by your favors."

83. *Virum*, i. e. *maritum.*

84. *Sed mihi tam faciles unde meosque deos.* Supply some verb, as *sperem*, *habeam*, or the like: "but whence can I expect gods so kind, so favorable to me?"

86. *Nupta*, "a wife."

88. *Et dea*, sc. *Diana.* See lines 69—71.

89. *Hæc*, sc. *verba.*—*Quota pars*, "how small a part."

93. *Inadusto corpore.* The order is *tu inadusto corpore et jungis æripedes tauros, et*, etc. Gr. § 211, R. 6.

94. *Jusso vomere*, cf. Met. 1, 399.

97. *Ipsa ego*, cf. Met. 7, 68.

100. *Strictas* "prepared for battle," i. e. "armed."

103. *Dotis*, sc. *Creüsæ.*

104. *Maris gemini aquas*, i. e. the waters of the Corinthian and Saronic gulfs. See note on Met. 5, 245.

105. *Illa ego*, "I, the very person."—*Sum facta*, "have become."

106. *Nocens*, "guilty," or a guilty person.

107. *Subduxi*, sc. *tibi.*—*Lumina*, sc. *draconis.*

108. *Vellera*, sc. *aurea.*

110. *Munus tuli*, "I received it as a boon."—*In exsilio quolibet esse*, "to go into any kind of exile," i. e. in company with you.

111. *Germane*. Her brother's name was Absyrtus.

112. *Litera*, in the singular, in the sense of an epistle, is seldom found even in poetry.

113. *Quod facere ausa mea est*. Medea refers to her tearing in pieces her brother Absyrtus and scattering his limbs in her flight, for the purpose of retarding her father's pursuit. See Absyrtus in Lex.

114. *Dilaceranda fui*, "deserved to have been torn in pieces," Gr. § 274, R. 8.

115. *Tamen*, i. e. "notwithstanding my desert of punishment."—*Post illa*, i. e. after the barbarous murder of her brother, and her other crimes.

116. *Femina*, "though a woman." Divine vengeance was especially to be dreaded by all criminals when exposed to the perils of the sea, where they could be so easily overwhelmed.

117. *Subeamus*. The subjunctive denoting a wish, "O that," or "would that."

119. *Compressos*, sc. *nos*.—*Symplegades*. See this word in Lex.

120. *Nostra*, i. e *mea*.

121. *Scylla*. See Virg. Æn. 3, 425, *sqq*.

122. *Debuit ingratis Scylla nocere viris*. Ovid appears to confound the story of Scylla, the daughter of Phorcus, who was transformed into a sea-monster, with that of Scylla, the daughter of Nisus, who was slighted by Minos, after she had rendered him an important service. See Scylla in Lex.

123. *Quæque*, i. e. *et Charybdis quæ*, etc. See Charybdis in Lex.

124. *Supposuisset*, "had sunk us beneath." This verb depends on *utinam*, in *l.* 119.

126. *Aurea lana*, i. e. "the golden fleece."

127. *Quid referam Peliæ natas*. The daughters of Pelias, having witnessed the power of Medea in restoring youth to Æson, the father of Jason, (see Met. 7, 61—118,) requested her to perform the same service to their father. She, to avenge the injuries of Pelias to Jason, directed them to kill their father, to cut his body in pieces, and to boil it in a caldron containing a preparation which she represented as having the desired power. With these directions they complied, and thus terminated the life of their father.

129. *Ut*, i. q. *fac ut*, "suppose that," or "although."

131. *Sua*, "suitable." *Sua* refers to *dolori*.

132. *Cede domo*. This is a form of divorce.

135. *Hymen*, "a nuptial song." The penult of this word is here long, but is usually short.

136. *Lampades*, i. e. "nuptial torches."

137. *Socialia*, i. e. *conjugialia*, "nuptial."

138. *Funereâ tubâ*. The *tibia*, it appears, was used on festive occasions, the *tuba* at funerals.

141. *Hymenæe, frequentant*, i. e. they repeat this word *Hymenæe*; the vocative *Hymenæe* thus becomes the object of *frequentant*, as *Hymen* is of *clamant*.

142. *Hoc mihi pejùs erat*, "the worse it was with me, the more wretched I was." *Erat* in this phrase, like *est* in *bene est mihi*, etc., is impersonal, Gr. § 228, 1.

143. *Diversi*, "retiring to different places, apart."

147. *Minor e pueris*, Gr. § 212, R. 2, N. 4. *Pueris*, i. e. *filiis*, sc. *meis*.—*Jussus*, sc. *a me*. *Jussus, studioque videndi*. Each of these phrases here denotes a cause, and they are therefore properly connected. Gr. § 278.

148. *Limina prima*, the lower or outer threshold or door-step.

150. *Aureus*, i. e. *aureis vestibus ornatus*, "clad in golden garments." Burmann explains it as "riding in a golden chariot."

153. *Mediæ*, "intervening," i. e. between Medea and Jason.

155. *Laniata capillos*, Gr. § 234, II.

156. *Injiceremque manus*, sc. *in Iasonem*. The poet alludes to a legal form of claiming a person as one's slave by laying hands upon him. See *injicere* in Lex. *no.* I, B.

159. *Deseror—conjuge*, Gr. § 248, R. 3.

166. *Agunt*, "effect, accomplish."

174. *Injustis*, "unjust, prejudiced," i. e. willing to listen to reproaches against me.

182. *Minora*, "more humble."

189. *Per avitæ lumina flammæ*, i. e. *per solis lumen*. See note, *l.* 78.

191. *Torum*, by metonymy for *conjugium*.

192. *Adde fidem dictis*, "fulfil your promises." Cf. *l.* 83, *sqq.*

194. *Quiescat*, i. e. *dormiat*.

195. *Te*, "yourself."

197. *Numeravimus*, "I paid it."

198. *Tibi laturo*, "if you intended to carry away," see Andrews's First Latin Book, Less. 122, 2.

202. *Sisyphias*, "of Sisyphus." Sisyphus was an ancient king of Corinth, famous for his robberies. Media speaks with contempt of the wealth of Creüsa as derived from Sisyphus.—*Confer opes*, i. e. *cum hac meâ dote*.

205. *Quos equidem actutum*. This is an example of *aposiopesis*, Gr. § 324, 33. *Quos* refers to *nuptam*, *socerum* and *tu*, to all of whom she was about to menace vengeance, but interrupts herself.

209. *Viderit ista deus*, "let that god look to this."

In executing the threats with which Medea closes her letter, she is said to have consumed the royal palace at Corinth, and with it Creon and his daughter Creüsa, and to have slain the two sons of Jason before the eyes of their father.

SCANNING EXERCISES.

HEXAMETER VERSE.

The Metamorphoses of Ovid, like most other Latin poems of considerable length, consist of hexameter or heroic verses. This measure admits feet of two kinds only, the dactyl and the spondee. Of the six feet into which each line is divided, the fifth is regularly a dactyl, the sixth a spondee, and the remaining four either dactyls or spondees. See Gr. § 810, I, with the whole of which section relating to Dactylic metre, together with the sections on prosody from § 282 to § 810, the student should be in a good degree familiar, before he commences these exercises.

The following lines are intended as examples of the division of hexameter lines into the feet of which they are composed, and of the method of proving the quantity of each syllable composing a foot.

1. Ĭn nŏvă | fĕrt ănĭ- | mŭs mū- | tātās | dĭcĕrĕ | fŏrmās.

In is naturally short, § 299, 1; but is here made long by position, § 283, IV, and Remark.

nŏvă—nŏ is short, § 291, 29, Exc.—*vă* is short, § 294, 1.

fĕrt, is naturally short, § 291, 21, but is here long by position, § 283, IV.

ănĭmŭs,—*ăn* is short by authority, § 282, 4,—*ĭ* is short, § 291, 14,—*mŭs* is naturally short, § 301, but is here long by position, § 283, IV.

mūtātās,—*mū* is long by authority, § 282, 4,—*tā* is long, § 290,—*tās* is long, § 300.

dĭcĕrĕ—*dĭc* is long by authority, § 282, 4,—*ĕ* is short, § 290, Exc. 1,—*rĕ* is short, § 295.

fŏrmās,—*fŏr* is long by position, § 283, IV,—*mās* is long, § 300.

2. Cōrpŏrā, | Dī, cāep- | tĭs, nām, | vōs mū- | tāstīs ĕt | illās.
Cōrpŏrā,—cōr, § 283, IV,—*pŏ*, § 287, 1st Exc. in *O*,—*rā*, § 294, 1.
Dī is long by *crasis*, § 283, III, and § 306, (5.)
cāptis,—cāp, § 283, II,—*tis*, § 301, Exc. 1, (*a.*)
nām, § 299, 1, & 3, and § 283, IV.
vōs, § 300.
mūltāstīs,—mū is long by authority, § 282, 4,—*tās*, (i. e. *tāvis*, § 162, 7 § 290,—*tis*, § 301.
ĕt, § 295, 1.
illās,—il, § 283, IV,—*lās*, § 300.

3. Ādspī- | rātĕ mĕ- | ĭs; prī- | māqu(*e*) ăb ŏ- | rīgĭnĕ | mundī.
ādspīrālĕ,—ād, § 299, 1, and § 283, IV,—*spī*, § 291, 21,—*rā*, § 290,—*lĕ*, § 295.
mĕtis,—mĕ, § 283, I,—*tis*, § 301, Exc. 1.
prīmā,—prī, § 291, 14, Exc.,—*mā*, § 294, 1, Exc.
quĕ, § 295, Rem. but the *ĕ* is elided before a vowel by *synalœpha*, § 305, 1.
ăb, § 299, 1.
ŏrĭgĭnĕ,—ŏ is short as a derivative from *ŏrĭŏr*, § 284,—*rĭg*, § 291, 8,—*i*, § 287, 3,—*nĕ*, § 295.
mŭndī,—mŭn, § 283, IV,—*dī*, § 296.

4. Ād mĕă | pērpĕtŭ- | ūm dē- | dūcĭtĕ | tēmpŏrā | cārmĕn.
ād, § 299, 1, and § 283, IV.
mĕă,—mĕ, 283, I,—*ă*, § 294, 1.
pērpĕtŭūm,—pĕr, § 299, 1, and § 283, IV,—*pĕt* is short, because it is short in *pĕto*, § 285, 1,—*ŭ*, § 283, I,—*ūm*, § 299, 3, and § 283, IV.
dēdūcĭtĕ,—dē, § 294, (*a.*) and § 285, 1, —*dū* is long, as being a compound of *dūco*, § 285, 1,—*cĭ*, § 290,—*tĕ*, § 295.
tēmpŏrā,—tēm, § 283, IV,—*pŏ*, § 287, 1st Exc. in *O*,—*rā*, § 294, 1.
cārmĕn,—cār is naturally short because it is derived from *cāno*, § 284, but is here long, § 283, IV,—*mĕn* is naturally short, § 299, 2, but is here long, § 301, Note.

5. Āntĕ mă- | r(*ĕ*) ĕt tĕr- | rās, ĕt, | quŏd tĕgĭt | ōmnĭă, | cœlūm.
ānlĕ,—ān, § 283, IV,—*tĕ*, § 295.
mărĕ,—mă, § 291, 20, Exc.—*ĕ* is elided by *synalœpha*, § 305, 1.
ĕt, § 299, 1, and § 283, IV.
tĕrrās,—tĕr, § 283, IV,—*rās*, § 300.
ĕt, as above.
quŏd, § 283, II, Exc. 3, and § 299, 1, and § 283, IV.
tĕgĭt,—tĕ, § 282, 4,—*gĭt*, 299, 2.
ōmnĭă,—ōm, § 283, IV,—*nĭ*, § 283, I,—*ă*, § 294, 1.
cœlūm,—cœ, § 283, II,—*lūm*, § 299, 3, and § 301, note.

6. Ūnŭs ĕ- | rāt tō- | tō nā- | tūrǣ | vŭltŭs ĭn | ōrbĕ.
ūnŭs,—*ū*, § 291, 18,—*nŭs*, § 301.
ĕrāt—*ĕ*, § 290, 2d Exc. in *E*,—*rāt*, § 299, 2, and § 283, IV.
tōtō,—*tō*, § 291, 28,—*tō*, § 297, Exc. 1.
nātūrǣ,—*nā* is long, as a derivative from *nātŭm*, the supine of *nascor*, § 284, (for the *a* in *natum*, see § 284, Exc. 1,)—*tū*, § 291, 22,—*rǣ*, § 283, II.
vŭltŭs,—*vŭl*, § 283, IV,—*tŭs*, § 301.
ĭn, § 299, 1.
ōrbĕ,—*ōr*, § 283, IV,—*bĕ*, § 295, and § 301, note.

7. Quēm dĭx- | ērĕ Chă- | ŏs; rŭdĭs | ĭndĭ- | gĕstăquĕ | mōlĕs.
quēm, § 299, 3, and § 283, IV.
dixĕrĕ,—*dix* is long by derivation from *dīco*, § 284,—*ĕ*, § 290,—*rĕ*, 295.
Chăŏs,—*chă*, § 283, I,—*ŏs*, § 300, Exc. 3, (*b*.) and § 283, IV.
rŭdĭs,—*rŭ*, § 282, 4,—*dĭs*, § 301.
ĭndĭgĕstă,—*ĭn*, § 299, 1, and § 283, IV,—*dĭ*, § 285, Rem. 2,—*gĕs*, § 283, IV,—*tă*, § 294, 1.
quĕ, § 295, Remark.
mōlĕs,—*mō*, § 291, 9,—*lĕs*, § 300.

8. Nĕc quĭd- | quām, nĭsĭ | pōndŭs ĭn- | ērs; cōn- | gĕstăqu(*e*)ĕ- | ōdēm.
nĕc, § 299, 1, and § 283, IV.
quĭdquām,—*quĭd*, § 299, 2, and § 283, IV,—*quām*, § 299, 3, and § 283, IV.
nĭsĭ,—*nĭ*, § 285, Rem. 4,—*sĭ*, § 296, Exc. 1, (*c*.)
pōndŭs,—*pōn*, § 283, IV,—*dŭs*, § 301.
ĭnērs,—*ĭn*, § 299, 2, and § 285,—*ērs*, § 283, IV.
cōngĕstă,—*cōn*, (i. e. *com*, § 196, 5,) § 299, 2, and § 283, IV,—*gĕs*, naturally short in *gĕro*, § 291, 21, but made long, § 283, IV,—*tă*, § 294, 1.
quĕ—*ĕ*,is elided by synalœpha, § 305, 1.
ĕōdēm,—*ē* § 283, I,—*ō*, § 297, Exc. 1, and § 285, 1,—*dēm*, § 299, 3, and § 301, note.

9. Nōn bĕnĕ | jūnctā- | rūm dĭs- | cōrdĭă | sēmĭnă | rērūm.
nōn, § 299, Exc. 2.
bĕnĕ,—*bĕ* is short because derived from *bŏnus*, § 284, (for *bŏnus*, see § 291, 18, Exc.)—*nĕ*, § 295, Remark.
jūnctārūm,—*jūnc*, § 283, IV,—*tā*, § 288, 3,—*rūm*, § 299, 3, and § 283, IV.
dĭscōrdĭă,—*dĭs*, § 301, and § 283, IV,—*cōr*, naturally short as derived from *cŏr* the heart, but it is here long by position, § 283, IV,—*dĭ*, § 283, I,—*ă*, § 294, 1.
sēmĭnă,—*sēm*, § 284, Exc. 5, 1,—*ĭ*, § 287, 3,—*nă*, § 294, 1.
rērūm,—*rē*, § 288, 3,—*rūm*, § 299, 3, and § 301, note.

10. Nullŭs ăd- | hŭc mŭn- | dō prē- | bēbăt | lūmĭnă | Tĭtān;
nullŭs,—nŭl, § 283, IV,—*lŭs*, § 301.
ădhŭc,—ăd, § 299, 1, and § 285, 1,—*hŭc*, § 299, 4.
mŭndō,—mŭn, § 283, IV,—*dō*, § 297, Exc. 1.
prēbēbăt,—prē, § 283, II,—*bē*, § 290,—*băt*, § 299, 2, and § 283, IV.
lūmĭnă,—lū, long by derivation from *lūceo*, § 284,—*mĭ*, § 287, 3,—*nă*, § 294, 1.
Tĭtān,—Tĭ, § 282, 4,—*tān*, § 299, 2, Exc. 2.

11. Nēc nōvă | crēscēn- | dō rĕpă- | răbăt | cōrnŭă | Phœbē.
nēc, § 299, 1, and § 283, IV.
nōvă,—nō, § 291, 29, Exc.—*vă*, § 294, 1.
crēscēndō,—crēs, § 283, IV,—*cēn*, § 283, IV,—*dō*, § 297, Exc. 1.
rĕpărābăt,—rĕp, § 285, Rem. 3,—*ă*, § 282, 4,—*rā*, § 290,—*băt*, § 299, 2. and § 283, IV.
cōrnŭă,—cōr, § 283, IV,—*nŭ*, § 283, I,—*ă*, § 294, 1.
Phœbē,—Phœ, § 283, II,—*bē*, § 295, Exc. 1.

12. Nēc cĭr- | cūmfū- | sō pēn- | dĕbăt ĭn | ăĕrē | tēllūs.
nēc, see line 11th.
cĭrcūmfūsō,—cĭr, § 283, IV,—*cūm*, § 299, 3, and § 283, IV,—*fū* is long as compounded of *fūsus*, § 285, 1, and § 284, Exc. 1, and Rem. 2,—*sō*, § 297, Exc. 1.
pēndĕbăt,—pēn, § 283, IV,—*dĕ*, § 290,—*băt*, § 299, 2.
ĭn, see line 6th.
ăĕrē,—ă, § 283, Exc. 6,—*ĕ*, § 287, 3,—*rĕ*, § 295.
tēllūs,—tĕl, § 283, IV,—*lūs*, § 301 and note.

13. Pōndĕrĭ- | būs lĭ- | brātă sŭ- | ĭs: nēc | brāchĭă | lōngō.
pōndĕrĭbŭs,—pōn, § 283, IV,—*dĕr*, § 287, 3,—*ĭ*, § 288, 3,—*bŭs*, § 301, and § 283, IV.
lĭbrātă,—lĭ, § 282, 4,—*brā*, § 290,—*tă*, § 294, 1.
sŭĭs,—sŭ, § 283, I,—*ĭs*, § 301, Exc. 1, (*a.*)
nēc, see line 11th.
brāchĭă,—brā, § 282, 4,—*chĭ*, § 283, I,—*ă*, § 294, 1.
lōngō,—lōn, § 283, IV,—*gō*, 297, Exc. 1.

14. Mārgĭnĕ | tĕrrā- | rūm pōr- | rĕxĕrăt | Āmphĭ- | trītē.
A spondaic line, § 310, I, 1.
mārgĭnĕ,—mār, § 283, IV,—*gĭ*, § 287, 3,—*nĕ*, § 295.
tĕrrārŭm,—tĕr, § 283, IV,—*rā*, § 288, 3,—*rŭm*, § 299, 3, and § 283, IV.
pōrrĕxĕrăt,—pōr, § 283, IV,—*rĕx*, § 283, IV,—*ĕ*, § 290, 2d Exc. in *E*,—*răt*, § 299, 2.
Āmphĭtrītē,—ām, § 283, IV,—*phĭ*, § 282, 4,—*trĭ*, § 282, 4,—*tē*, § 295, Exc. 1.

15. Quāquĕ fū | ĭt tēl- | lūs, ĭl- | lĭc ĕt | pōntŭs ĕt | ăēr.

quāquĕ,—quā is long because *quâque* is properly the ablative of *quisque*, § 294, 1, Exc.—*quĕ*, § 295.

fŭīt,—fŭ, § 283, I,—*ĭt*, § 299, 2, and § 283, IV.

tēllūs,—tēl, § 283, IV,—*lūs*, § 301, Exc. 2. The genitive is *tellūris*, § 287, 1st Exc. in *U*.

ĭllĭc,—ĭl, § 283, IV,—*lĭc*, § 299, 4.

ĕt,—see line 5th.

pōntŭs,—pōn, § 283, IV,—*tŭs*, § 301.

ĕt.

ăēr,—ă, § 283, Exc. 6,—*ēr*, § 299, 2, Exc. 3.

In proving the following lines, as the student may now be presumed to have made himself familiar with the General Rules in § 283, the references to them are omitted.

16. Sĭc ērăt | ĭnstăbĭ- | lĭs tēl- | lūs, ĭn- | năbĭlĭs | ūndă.

Sĭc, § 299, 4.

ērăt,—see line 6th.

ĭnstăbĭlĭs,—ĭn,—stăb, as a derivative from *stātum*, the supine of *sto*, is short, § 284 and Exc. 1, (2,)—*ĭ*, § 291, 9, Exc.—*lĭs*, § 301.

tēllūs,—see line 15th.

ĭnnăbĭlĭs,—ĭn,—năb, is from *nātum*, the supine of *no*, § 284,—*ĭ*, § 291, 9, Exc.—*lĭs*, § 301.

ūndă,—ūn,—dă, § 301, note.

17. Lūcĭs ĕ- | gēns ă- | ēr: nūl- | lī sŭă | fōrmă mă- | nēbăt.

lūcĭs,—lū, § 287, 2d Exc. in *U*,—*cĭs*, § 301.

ĕgēns,—ĕ, § 282, 4,—*gēns*—.

ăēr,—see line 15th.

nūllī,—nūl,—lī, § 296.

sŭă,—sŭ,—ă, § 294, 1.

fōrmă,—fōr,—mă, § 294, 1.

mānēbăt,—mă, § 292, 4, Exc.—*nē*, § 290,—*băt* § 299, 2, and § 301, note.

18. Ōbstă- | bătqu(*e*) ălĭ- | ĭs ălĭ- | ūd: quĭă | cōrpŏr(*e*) ĭn | ūnō.

ŏbstăbăt,—ŏb,—stă, § 290,—*băt.*

qu(e), § 305.

ălĭĭs,—ă, § 282, 4,—*lĭ,—ĭs*, § 301, Exc. 1, (*a.*)

ălĭūd,—ă, § 282, 4,—*lĭ,—ūd.*

quĭă,—quĭ,—ă, § 294, 2, Exc.

corpŏr(e),—cŏr,—pŏ, § 287, 1st Exc. in *O*,—*re*, § 305, 1.

ĭn, § 299, 1.

ūnō,—ū, § 291, 18,—*nō*, § 297, Exc. 1.

19. Frīgĭdă | pūgnā- | bānt căli | dīs, hū- | mēntiă | sĭccis.
frīgĭdă,—frīg is long, as a derivative from *frīgus*, § 284,—*ĭ*, § 291, 7, —*dă*, § 294, 1.
pūgnābānt,—pūg,—nā, § 290,—*bānt*.
călĭdis,—căl is short in *căleo*, § 284,—*ĭ*, § 291, 7,—*dis*, § 301, Exc. 1, (*a*.)
hūmēntiă,—hū, § 282, 4,—*mēn,—tĭ,—ă*, § 294, 1.
sĭccis,—sĭc,—cis, § 301, Exc. 1, (*a*.)

20. Mōlliă | cūm dū- | rīs, sĭnĕ | pōndĕr(*e*) hă- | bēntiă | pōndŭs.
mōlliă,—mōl,—lĭ,—ă, § 294, 1.
cūm, § 299, 1,—
dūrīs,—dū, § 291, 22,—*rīs*, § 301, Exc. 1, (*a*.)
sĭnĕ,—sĭ, § 291, 16, Exc.—*nĕ*, § 295.
pōndĕr (*e*,)—*pōn,—dĕ*, § 287, 3,—*re*, 305, 1.
hābēntiă,—hā, § 282, 4,—*bēn,—tĭ,—ă*, § 294, 1.
pōndŭs,—pōn,—dŭs, § 301, note.

21. Hānc Dĕŭs | ēt mēlĭ- | ōr lī- | tēm nā- | tūră dī- | rēmīt.
hānc.
Dĕŭs,—Dĕ,—ŭs, § 301.
ēt,—see line 5th.
mēlĭōr,—mē, § 282, 4,—*lĭ,—ōr*, § 299, 2.
lītēm,—lī, § 287, 2nd Exc. in *I*,—*tēm*.
nātūră,—nā derived from *nātus*, § 284, and Exc. 1,—*tŭ*, § 291, 22,—*ră*, § 294, 1.
dīrēmīt,—dīr, originally *dĭs*, § 196, (*b*.) 2, & § 301,—*ī* by derivation from *ēmĭt*, the perfect of *ĕmo*, § 284, and Exc. 1,—*mĭt*, § 301, note.

22. Nām cœ- | lō tĕr- | rās, ēt | tĕrrīs | ābscĭdĭt | ūndās.
Nām.
cælō,—cæ,—lō, § 297, Exc. 1.
tĕrrās,—tĕr,—rās, § 300.
ēt,—see line 5th.
tĕrrīs,—tĕr,—rīs, § 301, Exc. 1, (*a*.)
ābscĭdĭt,—ăb,—scĭ derived from *scĭdi*, § 284 and (1.)—*dĭt*, § 299, 2.
ūndās,—ūn,—dās, 300.

23. Ēt līquĭ- | dūm spīs- | sō sē- | crēvĭt ăb | ăērĕ | cœlūm.
ēt,—see line 5th.
līquĭdūm,—līq derived from *līqueo*, § 284,—*uĭ*, § 291, 7,—*dūm*.
spissō,—spīs,—sō, § 297, Exc. 1.
sēcrēvĭt,—sē, § 285, Rem. 2,—*crē* derived from *crēvi*, the perfect of *cerno*, § 284, and Exc. 1,—*vĭt*, § 299, 2.
ăb, § 299, 1.

ārĕrĕ,—see line 12th.

cælēm,—see line 5th.

24. Quǣ pōst- | qu(*am*) ĕvŏl- | vīt, cǣ- | cōqu(*e*) ĕx- | ĕmĭt ă- | cĕrvō.

quǣ.

pōstquam,—*pōst*,—*quam*, *ăm* is cut off by *echthlipsis*, § 305, 2, and the letters *qu* are pronounced with the *ĕ* of *ĕvŏlvĭt*.

ĕvŏlvĭt,—*ĕ*, § 294, (*a*.) and § 284,—*vŏl*,—*vĭt*.

cǣcō,—*cǣ*,—*cō*, § 297, Exc. 1.

quĕ, § 305, 1.

ĕxĕmĭt,—*ĕx*,—*ĕ* derived from *ĕmī*, the perfect of *ĕmo*, § 284, and Exc. 1,—*mĭt*, § 299, 2.

ăcĕrvō,—*ă*, § 282, 4,—*cĕr*,—*vō*, § 297, Exc. 1.

25. Dīssŏcĭ- | ātă lŏ- | cīs cōn- | cōrdi | pācĕ lĭ- | gāvit.

dissŏcĭātă,—*dis*,—*sŏ* derived from *sŏctus*, § 284,—*cĭ*,—*ā*, § 290,—*tă*, § 294, 1.

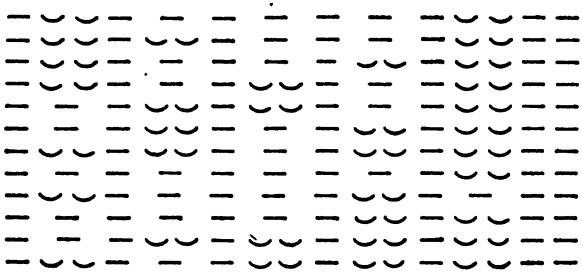
lŏcis,—*lŏ*, 282, 4,—*cis*, § 301, Exc. 1, (*a*.)

cōncōrdi,—*cōn*,—*cōr*,—*di*, § 296.

pācĕ,—*pā*, § 287, 3,—*cĕ*, § 295.

lĭgāvit,—*lĭ*, § 282, 4,—*gā*, § 290,—*vĭt*, § 391, note.

The preceding twenty-five lines contain but twelve forms or varieties in the arrangement of dactyls and spondees. Besides these, other forms are found in the subsequent parts of the poem. The following are the forms exhibited in the preceding lines, of which the first occurs five times, the second and third four times each, the fourth three times, the fifth twice, and each of the others once only.



OF THE CÆSURA OF THE FOOT AND OF THE RHYTHM.

An examination of the preceding lines will show, that in the number and distribution of the cæsuras there is great variety. In the first line, e. g. there are three cæsuras of the foot, viz. in the first, second and

third feet, each of which is likewise a cæsura of the rhythm, § 309. In the second line are four cæsuras of the foot, viz. in the second, third, fourth and fifth feet, all of which, except that in the fifth foot, are likewise cæsuras of the rhythm. A cæsura of the kind found in the fifth foot of this line is sometimes called the *feminine*, or the *trochaic* cæsura. See Gr. § 310, N. 1. In the 21st line are five cæsuras of the foot, of which the first four are likewise cæsuras of the rhythm.

OF THE CÆSURAL PAUSE.

The cæsural pause in twenty of the preceding lines, is that which is denominated the *heroic cæsura*, § 310, 4; and in each of these cases coincides with the cæsura of the foot and of the rhythm in the third foot. In the 8th, 13th, 16th, 18th, and 19th lines, the pause occurs after the arsis of the fourth foot, although in each of these lines a cæsura of the foot occurs in the third foot, § 310, 5. See § 310, N. 2.

ELEGIAC VERSE.

The Epistles of Ovid and many of his other poems are composed in alternate hexameter and pentameter lines; which combination is called Elegiac verse, § 311, R. 2. The pentameter like the hexameter line belongs to the *dactylic* metre, because the dactyl is its principal foot, § 304, 2. According to the more usual division of this kind of verse, however, it is resolved into two *hemisticks*, § 304, 1—"the first consisting of two feet, either dactyls or spondees, followed by a long syllable; the last, of two dactyls, also followed by a long syllable," § 311, III., R. 1.

The following are examples of Elegiac verse, divided into the feet of which the several lines are composed. The lines are taken from the beginning of the Epistle of Deïanira to Hercules, and are arranged in couplets, the first being a hexameter and the second a pentameter line. The place of the Cæsural pause is marked by double perpendicular lines.

I. Grātŭlŏr | Œchălī- | ām ‖ tītŭ- | lis āc- | cēdĕrĕ | vēstrīs:
Victō- | rēm vīc- | tæ ‖ sūccŭbŭ- | issĕ quĕ- | rŏr.

Grātŭlŏr,—grāt is long because derived from *grātus*, § 284. (For the *a* of *gratus*, see § 291, 28.)—*ŭ*, § 282, 4,—*lŏr*, § 299, 2.

Œchălīām,—Œ, § 283, II,—*chă*, § 282, 4,—*lī*, § 283, I,—*ām*, naturally short, § 299, 3, but here long by position, § 283, IV.

tītŭlis,—tīt, § 282, 4,—*ŭ*, § 291, 11,—*lis*, § 301, Exc. 1, (*a*.)

ăccēdērĕ,—*ăc*, naturally short, § 299, 1, but long by position, § 283, IV,—*cēd*, § 291, 6,—*ĕ*, § 290, 1st Exc. in *E*,—*rĕ*, § 295.

vēsīrīs,—*vēs*, long by derivation from *vōs*, 284, (*vōs* being long by § 300,)—*trīs*, § 301, Exc. 1, (*a*.)

Victōrēm,—*vīc*, § 283, IV,—*tō*, § 287, 3,—*rēm*, § 299, 3, and § 283, IV.

victā,—*vīc*, § 283, IV,—*tā*, § 283, II.

sŭccŭbŭĭssĕ,—*sŭc*, naturally short, § 299, 1, but long by position, § 283, IV,—*cŭb*, by derivation from *cŭbo*, § 284,—*ŭ*, § 283, I,—*ĭs*, § 283, IV,—*sĕ*, § 295.

quĕrōr,—*quĕ*, § 291, 21,—*rōr*, naturally short, but is long at the end of the verse, § 301, note.

3. Fāmă Pĕ- | lāsgĭă- | dās || sŭbĭ- | tō pēr- | vēnĭt ĭn | ūrbēs,
Dēcōlōr, | ēt fāc- | tīs || ĭnfĭcĭ- | ăndă tŭ- | ĭs.

Fāmă,—*fā*, § 291, 12,—*mă*, § 294, 1.

Pĕlāsgĭădās,—*Pĕ*, short by derivation from *Pĕlasgi*, § 284,—*lās*, § 283, IV,—*gĭ*, § 283, I,—*ă*, § 287, 3d Exc. in *A*,—*dās*, naturally short, § 300, Exc. 1, but long by position, § 283, IV.

sŭbĭtŏ,—*sŭb*, naturally short, § 299, 1, and so in composition, § 285, 1,—*ĭ*, short as derived from *ĭtum*, the supine of *eo*, § 284; (for *ĭtum*, see § 284, (2.)—*tŏ*, commonly long, § 297, Exc. 2.

pĕrvēnĭt,—*pĕr*, naturally short, § 299, 1, but here long, § 283, IV,—*vē*, § 284, Exc. 1,—*nĭt*, § 299, 2.

ĭn,—§ 299, 1.

ūrbēs,—*ūr*, § 283, IV,—*bēs*, § 300.

Dēcōlōr, *dē*, naturally long, § 294, (*a*.) and § 283, IV,—*cŏ*, short by derivation from *cŏlor*, § 284, (in *cŏlor*, *cŏ* is short by § 282, 4.—*lōr*, § 299, 2.

ēt, naturally short, § 299, 1, but here long, § 283, IV.

fāctīs,—*fāc*, § 283, IV,—*tīs*, § 301, Exc. 1, (*a*.)

ĭnfĭcĭăndă,—*ĭn* naturally short, § 299, 1, but here long, § 283, IV,—*fĭc*, short, as a derivative from *făcio*, § 284,—*ĭ*, § 283, I,—*ăn*, § 283, IV,—*dă*, § 294, 1.

tŭīs,—*tŭ* § 283, I,—*īs*, § 301, Exc. 1, (*a*.)

5. Quēm nūn- | quām Jū- | nō, || sērī- | ēsqu(*e*) ĭm- | mēnsă lă- | bōrūm
Frēgĕrĭt, | huīc Ĭŏ- | lēn || ĭmpōsŭ- | ĭssĕ jŭ- | gūm.

Quēm, § 299, 3, and § 283, IV.

nūnquām,—*nūn*, § 283, IV,—*quām*, § 299, 3, and § 283, IV.

Jūnō,—*Jū*, § 282, 4,—*nō*, § 297, and § 282, 2.

sērīēsqu(ĕ,)—*sĕ*, short by derivation from *sĕro*, "to connect," § 284: (for *sĕro*, see § 291, 21,)—*rĭ*, § 283, I,—*ēs*, § 300,—*quĕ*, the final *ĕ* elided, § 305, 1.

immēnsă,—*im*, (i. e. *in*, § 196, 7,) § 299, 1, and § 283, IV,—*mēn*, § 283, IV,—*să*, § 294, 1.

lăbōrūm,—*lă*, § 282, 4,—*bō*, § 287, 3,—*rūm*, § 299, 3, and § 301, note.

Frĕgĕrĭt,—*frĕg*, § 284, Exc. 1,—*ĕ*, § 290, 2d Exc. in *E*,—*rĭt*, § 299, 2.

huic, § 299, 4.

fōlĭn,—*ĭ*, § 283, I,—*ō*, § 293, 1,—*lĭn*, § 299, 2, Exc. 2.

impŏsŭissĕ,—*im*, see *immensa*, l. 5,—*pŏs*, § 284, R. 3, (*c*.)—*ŭ*, § 283, I,—*is*, § 283, IV,—*sĕ*, § 295.

jŭgūm,—*jŭ*, § 282, 4,—*gūm*, see *laborum*, l. 5.

6. Plūs tĭbĭ, | quām Jū- | nō, || nŏcŭ- | ĭt Vēnŭs: | illă prē- | mendō Sūstūlīt; | hæc hŭmĭ- | lĭ || sūb pĕdĕ | cōllă tĕ- | nĕt.

Plūs, § 299, 1, Exc. 2.

tĭbĭ,—*tĭb*, § 286, note, and § 287, 3,—*ĭ*, § 296, Exc. 1, (*a*.)

quām, § 299, 3, and § 283, IV.

Jūnō,—see line 5th.

nŏcŭĭt, *nŏc*, § 282, 4,—*ŭ*, § 283, I,—*ĭt* § 299, 2, and § 283, IV.

Vēnŭs,—*Vē*, § 291, 18, Exc.—*nŭs*, § 301.

illă,—*ĭl*, § 283, IV,—*lă*, § 294, 1.

prēmēndō,—*prē*, § 282, 4,—*mēn*, § 283, IV,—*dō*, § 297, Exc. 1.

Sūstūlĭt,—*sūs*, (i. e. *sub*, § 196, 14,) naturally short, § 299, 1, but here long, § 283, IV,—*tŭ*, § 284, (1,)—*lĭt*, § 299, 2.

hæc, § 283, II.

hŭmĭlĭ,—*hŭ*, short by derivation from *hŭmus*; (for *hŭmus*, see § 291, 15, Exc.)—*mĭ*, § 291, 9, Exc.—*lĭ*, § 296.

sūb, § 299, 1, and § 283, IV.

pĕdĕ,—*pĕ*, § 287, 3,—*dĕ*, § 295.

cōllă,—*cōl*, (i. e. *com*, § 196, 5,) § 299, 3, and 283, IV,—*lă*, § 294, 1.

tĕnĕt,—*tĕ*, § 292, 4, Exc.—*nĕt*, § 299, 2, and § 301, note.

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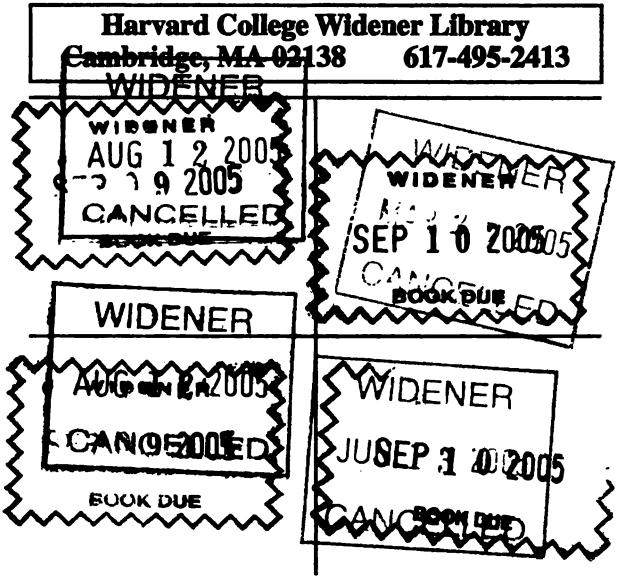

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